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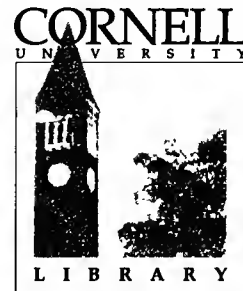
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AN INTRODUCTION
TO THE
STUDY OF THE CHALDEE LANGUAGE:
COMPRISING
A GRAMMAR (BASED UPON WINER'S),
AND
AN ANALYSIS OF THE TEXT OF THE CHALDEE PORTION
OF
The Book of Daniel.

BY
THE REV. GEORGE LONGFIELD, A. M.,
FELLOW OF TRINITY COLLEGE, DUBLIN.



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P R E F A C E.

THE CHALDEE GRAMMAR which forms the first part of this work is mainly based upon Winer's "Grammatik des Biblischen und Targumischen Chaldaismus," to which my obligations are very extensive. I have used and compared both the first edition of Winer's Grammar, which appeared in 1824, and the second, which, with considerable changes and additions, was published in 1842. In some few instances I have adhered rather to the views put forward in the first edition. The present Grammar, though shorter than Winer's, will probably be considered sufficiently extensive for the class of students for whom it is intended,—those who are already acquainted with the principles of Hebrew Grammar. Though Winer's work is the source from which my materials have been mainly derived, I have also availed myself of the assistance of other treatises on the Grammar of the Chaldee and the cognate dialects. I may mention among the works most frequently consulted—Fürst's "Lehrgebäude der Aramäischen Idiome," and the

Chaldee part of Petermann's "*Porta Linguarum Orientalium*." The references that will be found to the Hebrew Grammar of Gesenius do not express the entire of my obligations to that work; but it seemed unnecessary to multiply references to a book which is in the hands of every student of the Shemitic languages.

As the works by which I was most materially aided in the preparation of the Analysis of the Text of Daniel, I may specify, in addition to the Lexicons of Buxtorf, Gesenius, and the portion of that of Fürst which is published, the Scholia of Rosenmüller, and Hävernick's "*Commentar über das Buch Daniel*." As a reading-book, I thought that the Chaldee part of Daniel would be more acceptable to many students than extracts from the Targums; and as the differences of idiom between the Biblical Chaldee and the language of the Targums have been generally indicated in the Grammar, a student who has gone through the Chaldee portion of Daniel, with the aid of the Grammar and Analysis, will experience no difficulty in proceeding with the study of the Targums.

The fact that the Chaldee is the original language of a portion of the Scriptures would alone justify an attempt like the present to furnish a simple introduction to the study of the language. Its importance in a philological point of view, and as affording aid to the student in acquiring the other Shemitic dialects, and especially the Syriac, to which it is so intimately related, will also be

generally admitted. The value of the Targums, and particularly of those of Onkelos and Jonathan, as aids to the interpretation of the Old Testament, affords another strong motive for the study of the Chaldee. Finally, the extent to which the later Hebrew has been modified by the adoption of Chaldee forms and words, makes an acquaintance with the language necessary for those who would extend their studies to the Talmud and Rabbinical literature. The language of part, at least, of the Talmud may be considered as Chaldee, and that of the Rabbinical writers generally abounds with Chaldee forms and words.

When I commenced this work, I was not aware that any Manual of the Chaldee Language had appeared in this country; but when my work was ready for the press, there appeared in New York, and simultaneously in London, a second edition of the "*Manual of the Chaldee Language*," by Dr. Elias Riggs. The Grammar in the former edition was chiefly derived from the first edition of Winer's Grammar. In the new edition, Dr. Riggs, as he states, availed himself of whatever seemed to be improvements in Winer's second edition, and incorporated numerous notes of his own. The book contains a Chrestomathy and Vocabulary, and an Appendix on the Rabbinic and Samaritan dialects. I was not, however, discouraged from proceeding with my work, as the plan of it differed in many respects from that of the Manual of Dr. Riggs.

In justice to myself, it may be right to mention that

my time was necessarily much occupied with other duties during the greater part of the period in which I was engaged in the preparation of this work, so that I cannot hope that it is altogether free from such inaccuracies as are the almost necessary consequence of interrupted study.

The edition of the Hebrew Grammar of Gesenius to which references are made is the translation by Davies from the seventeenth German edition (London: S. Bagster and Sons).

The examples in the Syntax are taken almost exclusively from the Biblical Chaldeo, and from Onkelos, which in the case of examples from the Pentateuch is always to be understood as the Targum referred to, unless the contrary is stated.

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ERRATA.

Page	9, line	19, for	קֶשׁ read קֶשׁ.
"	10, note,	for	קֶשׁ, קֶשׁ read קֶשׁ, קֶשׁ.
"	12, line	6, for	half-vowel read short vowel.
"	16, "	14, for	קֶשׁ read קֶשׁ.
"	18, "	20, for	קֶשׁ read קֶשׁ.
"	19, "	20, for	קֶשׁ, or קֶשׁ read קֶשׁ, or קֶשׁ.
"	21, "	2, for	simple vocal Sheva read the more usual קֶשׁ.
"	31, "	12, for	Ithpahal read Ithpahal.
"	109, "	4, for	usual קֶשׁ read usual קֶשׁ.
"	109, "	85, for	קֶשׁ read קֶשׁ.
"	116, "	83, after 1 part.	insert Pehal.
"	116, "	87, for	קֶשׁ read קֶשׁ.
"	153, "	10, for	קֶשׁ read קֶשׁ.

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CHALDEE GRAMMAR.

INTRODUCTION.

ON THE CHALDEE LANGUAGE AND LITERATURE.

THE CHALDEE LANGUAGE belongs to the Aramaic branch of the great Shemitic family of languages. The Aramaic is so designated from Aram, the ancient name of the district in which the language was native. Aram included those countries which in later times were known as Syria, Mesopotamia, and Babylonia. The name belongs to the most remote antiquity, Aram being mentioned as one of the sons of Shem in the table of nations in Genesis (x. 22). The country *Ἀραμ*, spoken of by Homer and Hesiod (Il. ii. 783; Theog. 301), is by many conjectured to be the same as Aram.

Besides the proofs derived from historical traditions, which trace the migrations of the Shemitic tribes from the north towards the south and west, the Aramaic dialect itself supplies evidence, in its harsh sounds and poverty of vowels, of greater antiquity than the other Shemitic dialects. We see in it an earlier phase and a more primitive condition of the language, which, under favourable circumstances as regards climate and civilization, was developed into the Hebrew and the Arabic.

The following may be mentioned as the principal characteristics of the Aramaic:—1. Its poverty of vowels, many words which are dissyllables in the Hebrew being monosyllables in the Aramaic. 2. The mode of expressing the definite article by a suffix (the emphatic or definite state). 3. The mode of expressing the genitive by a prefix; also ל as the mark of the accusative. 4. The formation of a proper tense from the participle. 5. The formation of all the passives by the prefix אִת, לִי.

It is a question on which philologists are not agreed, whether the Chaldee, or, as it is otherwise designated, the East Aramaic, should be regarded as a distinct dialect from the Syriac, or West Aramaic. The following are the peculiarities of the Chaldee, which are generally held to amount to dialectical differences:—1. The preference in the Chaldee as compared with the Syriac for clear vowel sounds, *a*, *o*, and *i*, being employed in the former, where the duller sounds *o*, *u*, and *e*, occur in the latter. 2. The avoiding of diphthongs in the Chaldee, the simple long vowels *o* and *i* being used where the Syriac has the diphthongs *au* and *ai*; the absence, also, of otiant letters. 3. The doubling of consonants. 4. The absence of the preformative *ו* in the infinitives of the other conjugations, except *Pehal*. 5. The form of the 3 pers. fut. singular and plural, of which the preformative is *י*, whereas, in the Syriac it is *נ* (Nun). By some scholars,* however, it is contended that these and other less striking deviations of the Chaldee from the Syriac cannot be recognised as dialectical distinctions; that the languages are the same, being unlike only in the pronunciation of the vowels and

* E. g. Fürst and Hupfeld.

in the mode of writing, and that any differences which may be observed between the language of the Targums and that of the early Syriac literature are explicable from the different ideas and modes of thought of the Jewish and Syrian writers; that in fact the Chaldee is a Jewish, and the Syriac a Christian reflex of the same Aramaic language.

The name Chaldee, the common designation of the language of the Aramaic writings of the Jews, is not properly used. Its application, doubtless, arose from a misconception of Dan. i. 4; but the Chaldee language, לִשׁוֹן כַּשְׁדִּים, there mentioned, is a different thing, the court language of Babylon at the time, which can be shown to have been a Medo-Persian dialect. The language of which we now speak is called אֲרָמִית, *Aramaic*, Dan. ii. 4; and this term, אֲרָמִית, here and where it elsewhere occurs in the Hebrew Scriptures, is rendered *συριακή* in the Greek versions. The Talmudists apply the same term, סוּרְסִי, to the Aramaic as spoken in Palestine. Thus it appears that the terms אֲרָמִית and סוּרְסִי were regarded as interchangeable, and were employed without any reference to a distinction between the East Aramaic, or Chaldee, and the West Aramaic, or Syriac. The stress, however, which is laid upon this circumstance by those who deny the dialectical independence of the Chaldee and Syriac, is unwarrantable.

The progress of the displacement of the Hebrew language by the Aramaic in Palestine cannot now be accurately traced. The Babylonian captivity, no doubt, was a principal, though not the exclusive cause of this revolution. When the Jews returned after the captivity there was in central Palestine a mixed Aramaic and Hebrew dialect, the

Samaritan, a result of the plantation of the country by colonists of Syrian origin after the deportation of the Ten Tribes (II. Kings, xvii. 24). This must have accelerated the decline of the sacred language. When, under the Seleucidæ, Palestine formed a part of a Syrian kingdom, the Hebrew received its final blow, and yielded completely to the Aramaic, which thenceforth became the language both of conversation and writing. It is, of course, to this Aramaic language, which was at the time the popular language of the Jews or Hebrews, that the terms *εβραϊστί* and *εβραϊτὶ διάλεκτος* are applied in the New Testament.

The literature that we possess in the so-called Chaldee language consists of some portions of the canonical books of the Old Testament, namely, Ezra, ch. iv. 8, to vi. 19, and vii. 12 to 27; Daniel, ch. ii. 4, to the end of ch. vii.; and Jeremiah, ch. x. 11; and of a series of translations or paraphrases of the books of the Old Testament, composed at different periods, and exhibiting different states of the language. They are known as the Targums, so called from the Chaldee verb *תרגם*, to *translate* or *interpret*, and they were designed as expositions of the Scriptures, which became necessary when the Hebrew language ceased to be intelligible to the people.* The Talmud can scarcely be

* There are extant ten Targums on different parts of the Old Testament, three of which are on the Pentateuch, namely, the three first in the following enumeration:—1. The Targum of Onkelos. 2. The Targum of the Pseudo-Jonathan. 3. The Jerusalem Targum. 4. The Targum of Jonathan Ben Uzziel on the Prophets, in which, according to the Jewish classification, are included Joshua, Judges, I. and II. Samuel, and I. and II. Kings. 5. The Targum of Rabbi Joseph the Blind on the Hagiographia. 6. An anonymous Targum on the Books of Ruth, Esther, Ecclesiastes, the Song of Solomon, and the Lamentations of Jeremiah. 7, 8, 9. Three Targums on the Book of Esther, two of which, however, are not really dis-

spoken of as belonging to Chaldee literature. The language of the Gemaras may indeed be regarded as a very degenerate species of Chaldee; but that of the Mishna is rather a Hebrew dialect with some Chaldee forms.

Winer thus classifies the extant literature in reference to the purity of the language:—In the first class he places the Targum of Onkelos, the language of which is most free from Hebraisms; in the second class he places the Biblical Chaldee; in the third, the other Targums, except that of Onkelos. In these last we meet with many words introduced from other languages, with contractions, and new forms resembling those found in the Syriac and in Rabbinical Hebrew.

tinct. 10. A Targum on the two Books of Chronicles. These Targums together comprise the whole of the Old Testament, with the exception of the Books of Daniel, Ezra, and Nehemiah. The general opinion as to the age of Onkelos, the author of the most valuable of the paraphrases, is that he lived about the time of our Saviour. Winer, however, places him in the second century. The Targum next in value to that of Onkelos is that of Jonathan the son of Uzziel, who is placed by some in the age preceding our Saviour, but by others as late as the fourth century. There is little doubt but that the former opinion is nearer the truth. The Targum of the Pseudo-Jonathan, so called because it was for a long time ascribed to Jonathan Ben Uzziel, is perhaps only another recension of that which also forms the basis of the Jerusalem Targum.

PART I.

THE ELEMENTS.

CHAPTER I.

OF THE LETTERS, VOWELS, AND ACCENTS.

§ 1.—OF THE LETTERS.

- (1.) THE Chaldee letters are identical with the Hebrew both in form and as regards their sounds. In fact, the common square character which is used in all Hebrew manuscripts and printed books is properly Aramaic, and not Hebrew, as is proved by the earliest written monuments in both languages. At what time it superseded the older Hebrew character cannot be accurately defined. The Jewish tradition is, that the change was made by Ezra after the Captivity, and this tradition has been to a certain extent admitted by many eminent scholars. There are, however, strong reasons for concluding that the change was not sudden, but progressive, and that the use of the square character by the Jews was not completely established before the end of the first century of our era.*

* The question relating to the application of the square character to Hebrew writing belongs rather to Hebrew than to Chaldee grammar. A summary of the various opinions held by modern scholars on the subject will be found in Chap. III. of Davidson's "Treatise on Biblical Criticism."

§ 2.—OF THE VOWELS.

The vowel-points also, as well as the various diacritical (2) signs, are the same in Chaldee as in Hebrew. The vocalization by the points is, however, less consistent and regular in the Chaldee than in the Hebrew; and for this, different reasons may be assigned. In the first place, the system of vowel-points having been contrived in reference to the Hebrew language, was not probably in all respects applicable to the Chaldee, so that no care on the part of the punctators could have prevented apparent irregularities. Secondly, the punctators were unquestionably misled in many instances by the analogy of the Hebrew: thus, when they pointed the words *חִיבְקָא*, *אִינִשׁ*, they were misled by the analogy of the corresponding Hebrew words *חִיבְקָה*, *אִנּוּשׁ*, and adopted this irregular mode of pointing instead of *חִיבְקָא*, *אִינִשׁ*, which would rightly represent the Chaldee pronunciation of the words. Again, the Masoretic vocalization was applied to the Chaldee before it had attained its ultimate perfection; and as, subsequently, less attention was paid to the text of the Chaldee parts of Scripture, and to the Targums, than to the Hebrew text, it is natural that we should discover many imperfections and irregularities in the vowel system as applied to the Chaldee. In Chaldee, contrary to the rule in Hebrew, we find long vowels in unaccented close syllables, and short vowels in open syllables. It is a result of this that the rules which hold in Hebrew as to the distinction between Qametz and Qametz-Chatuph are not applicable in Chaldee, and the true value of the sign *ֿ* is only to be known from the nature of the word. The employment of Qametz-Chatuph, however, is rare in the Chaldee.

§ 3.—OF THE TONE.

- (3.) In Chaldee, as in Hebrew, the general law of accentuation is, that the tone rests on the last syllable. The exceptions, where it is on the penultima, are few, and are, for the most part, as follows:—1. In nouns whose form is the same as that of the Hebrew segholates, e. g., מַלְךְ, טַעַם, with respect to which it is to be observed, that this segholate form is found only in Biblical Chaldee. 2. In verbal forms ending in תְּ, אֵן, יָ, וְ, and in some of those ending in אֵן, e. g., נִפְקָתָ, קִשְׁלָא, קִשְׁלִי, קִשְׁלֵי. 3. In nouns and verbal forms with certain pronominal suffixes, that is, with the suffixes וֹנִי, וֹנִי, אֵנִי, אֵנִי, אֵנִי, אֵנִי, וֹנִי, וֹנִי.

- (4.) Rem.—Infinitives ending in אֵן have the accent on the final syllable. The drawing back of the tone from the final syllable to the penultima takes place frequently, as in Hebrew, when a monosyllabic word, or one with the tone on the penult. follows, and in pause. The accentuation, as well as the vocalization, it should be observed, is less systematic in the Chaldee than in the Hebrew.

CHAPTER II.

CHANGES OF CONSONANTS AND VOWELS.

§ 4.—GENERAL VIEW.

- (5.) In Chaldee, as in other languages, the formation and inflexion of words are effected partly by changes of the consonants, partly by changes of the vowels of the root-word. Thus from the root מַלְךְ, *to rule*, come מַלְךְ, *a king*; מַלְכִּין,

kings; מַלְכוּ, *a kingdom*; מַמְלָךְ, *to rule*. We cannot in all cases explain why a particular modification of the ground form should express a particular modification of its meaning; but we can ascertain certain analogies as to the formation of derivatives, and certain types of inflexion, so that we can tell beforehand by what form of word a particular modification of the meaning of the ground form would be expressed. Besides the changes of consonants and vowels of this kind, which are, in fact, the essential characteristics of the language, there are certain changes, and deviations from the normal type, depending on principles of euphony, and connected with the laws of accentuation, syllabication, &c., and with the properties of certain letters. Of changes of this latter kind we are now treating.

§ 5.—CHANGES OF CONSONANTS.

The changes of consonants connected with euphony are, 1. *Assimilation*. 2. *Transposition*. 3. *Commuation*. 4. *Rejection*. 5. *Addition*.

Assimilation takes place—(a) when נ closing a syllable (6.) immediately precedes a consonant. Thus we have פִּקֵּן for פִּקֵּן. (b) When the ת of the preformative syllable of the passive in verbs precedes ט or ד, as אֶתְמַר for אֶתְמַר; אֶתְרַב for אֶתְרַב. The same also takes place sometimes in the case of other letters; thus, אֶתְמַתִּיל for אֶתְמַתִּיל.

Rem.—Sometimes in Chaldee the contrary to assimilation occurs, as (7.) when, in place of a consonant being doubled, ג, or less frequently ר, is introduced. Thus we have אֶתְמַר for אֶתְמַר; גִּבְרָה for גִּבְרָה; כְּרִסִּי for כְּרִסִּי. Somewhat similarly in the later Targums י is employed. Thus we find כִּילִי for כִּילִי. This last only happens when the vowel of the syllable preceding the doubled consonant is —.

(8.) *Transposition* is of rare occurrence. The ת of the formative syllable in Ithpehal and Ithpahal is regularly transposed when the first radical of the verb is one of the sibilants (ש, ז, ס, ט); e.g. we have for אֶתְּחַתֵּר, אֶתְּחַתֵּר.

(9.) *Commutation* takes place chiefly among the quiescent letters, and occurs—(a) when feeble letters that quiesce in the same vowel are interchanged, as מֵיכַד for מֵאכַד; and (b) when a quiescent letter, having before it a vowel sign that is not homogeneous, is changed into a quiescent letter homogeneous with the vowel sign, as אֶקִים for אֶקִים.

(10.) *Rejection* takes place in several cases. It occurs—(a) when one of the feeble letters or liquids at the beginning of a word has no full vowel, as בָּק for נָבֵק; יָהֵב for יָהֵב; נָשׁ for אָנָּשׁ. (b) When consonants without a full vowel are lost by contraction, as in אֶתְּשֵׁר for אֶתְּשֵׁר; תְּרִיעֶסֶר; and sometimes when a consonant with a full vowel follows a half-syllable, as סֶרְתָּא for סֶרְתָּא. (c) The final ת disappears in feminine nouns ending in וֹת and יִת. Thus we have מְלָכוֹת for מְלָכוֹת; מְשִׁירִי for מְשִׁירִית.* Similarly in the later Targums, בִּי for בִּית. (d) י is dropped in various forms of the verb תִּנָּח, and ו in the corresponding forms of הִנָּח. Thus we have יִחָא for יִחָא; יִחָא for יִחָא. (e) In various forms of פָּא verbs. Thus we have מְמַר for מְמַר.

(11.) *Addition* takes place—(a) when א (Aleph prosthetic) is prefixed to a word, of which the initial letter has no full vowel, as אֶשְׁתִּי for אֶשְׁתִּי; אֶכְסֵן for אֶכְסֵן (the Gr. ξένος); יֶקֶר for אֶיֶקֶר. (b) When forms ending in a vowel take נ paragogic, e.g. קָטְלוּ for קָטְלוּ.

* That is, if the original forms of such nouns were those in יִת, י, which, however, is not certain.

§ 6.—CHANGES OF VOWELS.

The changes of vowels, connected with euphony, in the formation and inflexion of words, are—1. *Commutation*.

2. *Transposition*. 3. *Rejection*. 4. *Addition*.

Commutation takes place—(a) when a closed syllable (12.) loses the tone, and in consequence its long vowel is changed into a short one, e.g. קָלְהִין, from קָלְהִין, the constr. of עָקַר. (b) When on account of the pause, as in Hebrew, a short vowel becomes long. (c) When a syllable that should be sharpened by *Daghesh forte* ends with a guttural or ר, as מְבָרֵךְ for מְבָרֵךְ: this does not take place invariably, and with the gutturals ה and ח in particular, as in Hebrew (see Gesen., Hebr. Gramm., § 22, 1), the short vowel is retained. (d) When on account of the affinity of the a sound with gutturals, a final syllable closed with a guttural takes י in place of the characteristic vowel of the form, as יִשְׁלַח for יִשְׁלַח; or when a quiescent letter causes a heterogeneous vowel to be changed into one that is homogeneous, as אוֹסִיף for אוֹסִיף.

Transposition takes place—(a) in some monosyllabic (13.) verbal forms having a vowel between the two last consonants, which, on the addition of a suffix, passes to the first letter of the word, as from קָטַל, he killed, comes קָטְלָהּ, he killed him. (b) In cases where the letter preceding a quiescent letter takes the vowel of the letter, which then quiesces in the vowel, as קִים for קִים, or is dropped.

Rejection of vowels takes place when the vowels of the (14.) final syllables of words fall away, on the words receiving an increase at the end, as עֲלֵמָא, from עֲלֵמָא, קָטְלוּ from קָטְלוּ.

Addition or adoption of vowels takes place—(a) when (15.) at the beginning of a word two consonants, having no full

vowel, would follow each other immediately, in which case the former usually takes \neg ; but when the second consonant is a guttural with a composite Sheva, the first takes the short vowel of the *Chateph*, as in Hebrew. Thus, for לְמַלְךְ we have לְמַלְךְ , as in Hebrew. (b) When a composite Sheva is changed into its corresponding half-vowel, to prevent the concurrence of two half-syllables. See Gesen., Hebr. Gramm., § 28, 3. (c) Sometimes in pause a half-vowel is changed into a full vowel.

PART II.

PARTS OF SPEECH, AND INFLEXION.

CHAPTER I.

OF THE PRONOUN.

§ 7.—THE PERSONAL PRONOUNS.

IN Chaldee, as in Hebrew, the personal pronouns are divided into two classes, the *separate* pronouns, which, generally speaking, express only the nominative; and the *suffix* pronouns, by which the oblique cases are expressed, and which are syllables joined to the end of verbs, nouns, and particles. The suffixes, again, are of two kinds, the suffixes of nouns, and the suffixes of verbs. We now consider only the forms of the *separate* pronouns.

§ 8.—THE SEPARATE PERSONAL PRONOUNS.

The separate pronouns, expressing the nominative case, (16.) are the following:—

<i>Singular.</i>			<i>Plural.</i>		
1, com.	אֲנִי, אֲנִי,	<i>I.</i>	1, com.	אֲנֵנוּ, אֲנֵנוּ,	<i>we.</i>
2, com.	אַתָּה, אַתָּה,	<i>thou.</i>	2, { m.	אַתְּהוּ, אַתְּהוּ,	} <i>ye.</i>
			2, { f.	אַתְּהִי, אַתְּהִי,	
3, { m.	הוּא,	<i>he.</i>	3, { m.	הֵמָּן, הֵמָּן,	} <i>they.</i>
				הֵמָּן, הֵמָּן,	
3, { f.	הִיא,	<i>she.</i>	3, { f.	הֵמָּן, הֵמָּן,	

- (17.) Rem.—The form **מִנְחָה** is more frequent than **מִנְחָה**. The form of the pron. of the 2 sing. in Biblical Chaldee is **אַתָּה**, for which the Masorets always substitute the Keri **אַתָּה**. **מִנְחָה**, **חֲמִי**, and **חֲמִי**, are peculiar to Biblical Chaldee.

§ 9.—OTHER PRONOUNS.

- (18.) The *demonstrative pronouns* are—

Singular.

m.	דִּין, דִּין,	} <i>this, that.</i>
	דִּיכִי, דִּי,	
f.	דִּי, דִּי,	
com.	דִּינָא, דִּינָא, דִּינָא, דִּינָא,	

Plural.

com.	אַלֵּין, אֵלֵּיהּ, אֵלֵּיהּ,	<i>these, those.</i>
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- (19.) The *relative pronoun* is **דִּי** (or, when prefixed to words, **דִּי**) for both genders and numbers.
- (20.) The *interrogative pronoun* is **כִּין**, *who*, of persons, **כִּי**, **כִּי**, **כִּי**, *what*, of things. There is also another interrogative, **אִידִין** masc., **אִידָא** fem., compounded of the interrogative particle **אִי**, and the demonstrative **דִּין**, **אִי**.

CHAPTER II.

OF THE VERB.

§ 10.—GENERAL VIEW.

- (21.) Verbs in the Chaldee may be divided into three classes:—1. *Primitives*. 2. *Verbal Derivatives*, commonly called *conjugations*. Thus from **קָטַל**, *to be just*, comes **קָטַל**, *to de-*

clare just, to justify. 3. *Denominatives*, or verbs derived from nouns, as **רָאָהִיל**, *to pitch a tent*, from **אָהִיל**, *a tent*.

The stem-form of the verb usually consists of three letters, the first of which has vocal Sheva, or, if it be a guttural, one of the Chatephs, and the second =; thus **קָטַל**, *to kill*; **אָמַר**, *to say*.

The third person singular of the Preterite is generally regarded as the stem-form of the verb; as **קָטַל**, *he has killed*; **אָמַר**, *he has said*. It is this form which is given in lexicons as the first person singular of the Present is given in Greek or Latin.* From this stem are formed, as in the Hebrew, according to an unvarying analogy in all verbs, the verbal derivatives, or conjugations, as they are usually designated, which express certain modifications of the significations of the ground-forms. The ground-form, or first conjugation, and the derived forms (conjugations), which usually are two in number, are designated as *Pehal*, *Pahel*, and *Aphel*, these names being derived from the old paradigm **פָּעַל**.

Each of these conjugations has its passive, or reflexive, characterized by the prefixed syllable **אִתְ**. These passives, as the actives, derive their names from the Paradigm **פָּעַל**, and are *Ithpehal*, *Ithpahal*, and *Ittaphal*. We have thus altogether six conjugations:—

Active.	Passive.
1. <i>Pehal</i> , קָטַל , <i>to kill</i> .	<i>Ithpehal</i> , אִתְקַטַּל .
2. <i>Pahel</i> , קָטַל , <i>to kill many</i> .	<i>Ithpahal</i> , אִתְקַטַּל .
3. <i>Aphel</i> , אִתְקַטַּל , <i>to cause to kill</i> .	<i>Ittaphal</i> , אִתְקַטַּל .

Few verbs, it is to be observed, exhibit all these forms. Besides these conjugations, there are some others of rarer

* An exception to this must be made in the case of verbs **עָלָה** and **עָלָה**.

occurrence, Shaphel, Pehel, Polel, &c., which will be spoken of in § 14.

- (26.) In the first conjugation, Pehal, corresponding to the Hebrew Kal, verbs have their primary sense, which may be either transitive or intransitive. The vowel of the second letter of intransitive verbs is commonly Tsere, Chirek, or Cholem, which are sometimes written fully, at others defectively. The relation of Ithpehal to Pehal is more usually that of a passive than of a reflexive.
- (27.) The second conjugation, Pahal, corresponds to the Hebrew Pihel, and, like it, is characterized by the doubling of the middle stem letter. Its significations are similar to those of the Hebrew Pihel, thus: (a) It denotes *intensity* and *repetition*, e. g. הָרַג , to kill; הָרַגַּל , to kill many, to massacre. (b) It has a causative sense, e. g. הָכִיחַ , to be wise; הָכִיחַהוּ , to make wise. It takes the modification of *declaring* or *regarding* a person or thing to be that which the primitive expresses, as כָּזַב , to lie; כָּזַבַּח , to declare one a liar, to convict of lying. (c) It has a privative sense, as הִסְתֵּל , to remove stones. The significations of Ithpahal are the passives or reflexives of Pahal.
- (28.) The third conjugation, Aphel, is characterized by א prefixed to the stem-form, and (־) or (־) in the last syllable.* It has a causative signification, particularly in verbs of which the Pahal is not in use, e. g. לְבַשׁ , to be clad; אֶלְבַּשׁ , to clothe (another). It also, like Pahal, takes the modifica-

* The Pahal has been appropriately designated the *Intensive*, and the Aphel the *Extensive* form. There is a correspondence between the modifications of form and sense, the *Intensive* being derived from the ground-form by an *internal* change, the doubling of the middle stem-letter; and the *Extensive* by an *external* addition to the ground-form, the prefixed letter.—Fürst, Lehrgeb., § 104.

tion of *declaring*, &c., e. g. פָּרַץ , to be just; פָּרַצַּח , to declare just, to acquit.

Ithpahal, the proper reflexive or passive of Aphel, (29.) is of rare occurrence. Its signification may be said to be the same as that of Ithpehal. It is to be observed that this conjugation is not found in Biblical Chaldee, its place being supplied by a conjugation corresponding to the Hebrew Hophal.

The Chaldee language, like the Hebrew, is poor in (30.) moods and tenses. The tenses are two—a *Preterite* and a *Future*; see, however, § 14. It has, besides, an *Infinitive* and *Imperative*; and the Active conjugations have two *Participles*, and the Passives one.

§ 11.—ON THE INFLEXION OF THE REGULAR VERB.

The third person of the Preterite in each conjugation (31.) may be regarded as a ground-form, from which the other forms arise, immediately or mediately, by certain changes of the vowels of the ground-form, or by the addition to it of certain letters or syllables, or by both these ways conjoined. Thus in Pehal, from the ground-form, הָרַח , the Infinitive, הָרַחַל , is derived by prefixing ה. The Imperative, הָרַחֵל , is the ground-form, with the vowel ־ replaced by ־; and from the Imperative, again, the Future is derived, by prefixing י.

The inflexion of the tenses, as regards person, number, (32.) and gender, is effected, as in Hebrew, by the addition to the 3 masc. sing. of certain letters or syllables which are fragments of the personal pronouns. These formative particles are sometimes prefixed, sometimes affixed. The inflexion of the Preterite is effected altogether by affirmatives; that of the Future both by affirmatives and preformatives.

(33.) From the ground-form, the Preterite (third pers. masc. sing.), the Imperative (second pers. sing.), is immediately derived in all the conjugations. In Pehal the vowel of the Preterite, \bar{a} , is replaced by the dull sound \bar{a} . In all the other conjugations, Passives as well as Actives, the Imperative is identical with the Preterite.

(34.) The Futures (third pers. sing. masc.) are formed from the Imperatives in the Active conjugations by prefixing \bar{a} . Thus, in accordance with principles already stated, we have from the Imperative Pehal $\bar{a}k\bar{a}l$, the Future $\bar{a}k\bar{a}l$ (15, a), from the Pahel, $\bar{a}k\bar{a}l$, $\bar{a}k\bar{a}l$; and from the Aphel, $\bar{a}k\bar{a}l$, $\bar{a}k\bar{a}l$, for $\bar{a}k\bar{a}l$ (10, b). In the Passives the Futures are the same as the Imperatives, the syllable $\bar{a}k$ being replaced by $\bar{a}k$.

(35.) The Infinitive Pehal is formed from the Preterite by prefixing the half-syllable \bar{a} , e.g. from $\bar{a}k\bar{a}l$, $\bar{a}k\bar{a}l$. In the other conjugations, both Actives and Passives, the Infinitives are formed by substituting for the final syllable of the Preterites the termination $\bar{a}k$, e.g. Pahel Infinitive, $\bar{a}k\bar{a}l$, from $\bar{a}k\bar{a}l$.

(36.) The Participles Pehal are deduced from the Preterites by a mere change of vowels, as will be seen in the Paradigm. In the other conjugations, Actives and Passives, the Participles are formed from the Preterites by prefixing \bar{a} . Except in Pahel, the first letter of the Preterite is dropped, according to the principle stated in (10, b), e.g. $\bar{a}k\bar{a}l$ for $\bar{a}k\bar{a}l$. The first, or Active Participle, has \bar{a} in its final syllable; the Passive in Pehal has \bar{a} ; in Pahel and Aphel, \bar{a} .

(37.) The manner in which the inflexion of the tenses in respect to person, gender, and number, is effected by fragments of the personal pronouns, either as affirmatives or

preformatives, is plain, and will require no explanation for students who have examined the inflexion of the tenses in Hebrew (Gesen., Hebr. Gramm., § 44, 1; § 47, 1, 2). It will be noticed, that in the 1 sing. Pret. the germ of the pronoun has disappeared, and the demonstrative \bar{a} alone remains.

In the 2 sing. and 3 plur. of the Preterite a difference may be observed (38.) between the Chaldee and the Hebrew. In the Chaldee the masc. and fem. are the same in the 2 sing., but have distinct forms in the 3 plural. Precisely the reverse holds in the Hebrew. The 3 plur. fem. of the Future has the preformative \bar{a} , and not \bar{a} as the 2 plur. fem.; while in Hebrew the two forms are not generally distinguished. The form for the third person commencing with \bar{a} does, however, though rarely, occur in the Hebrew, see Gesen., Hebr. Gramm., § 47, 3, Rem. 3.

SEE PARADIGM A OF THE REGULAR VERB.

§ 12.—REMARKS ON THE PARADIGM OF THE REGULAR VERB GENERALLY.

The fact that the vowels Tseere and Chirek, whether written fully or (39.) defectively, are frequently interchanged in Chaldee, leads to variations in the verbal forms in which these vowels occur. Thus we have in the 1 sing. Pret. $\bar{a}k\bar{a}l$, or $\bar{a}k\bar{a}l$; in the 2 plur. fem. Pret., $\bar{a}k\bar{a}l$, or $\bar{a}k\bar{a}l$; in Aphel, $\bar{a}k\bar{a}l$, or $\bar{a}k\bar{a}l$; in the 1 Part. Pehal, $\bar{a}k\bar{a}l$, or $\bar{a}k\bar{a}l$; in the 2 Part., $\bar{a}k\bar{a}l$, or $\bar{a}k\bar{a}l$. The latter form of the 2 Part. is rare.

In the *Preterite* the 1 sing. and the 2 sing. masc. are sometimes formed (40.) as in Hebrew, the former having the termination $\bar{a}k$, the latter $\bar{a}k$, also written $\bar{a}k$. The 3 plur. masc. and fem. have sometimes the paragogic \bar{a} , e.g. $\bar{a}k\bar{a}l$, the \bar{a} of the latter form being dropped. In the 3 sing. fem. and 1 sing. the vowel of the penultimate syllable is sometimes retained, e.g., $\bar{a}k\bar{a}l$, $\bar{a}k\bar{a}l$.

In the *Future*, in the 3 masc. sing. and plur., the preformative \bar{a} is (41.) found in place of \bar{a} in the Targum of the Book of Proverbs, e.g. $\bar{a}k\bar{a}l$, $\bar{a}k\bar{a}l$. This is the regular form in the Syriac, e.g. $\bar{a}k\bar{a}l$, $\bar{a}k\bar{a}l$.

In the *Infinitive* various derivations from the regular type, as shown in (42.) the Paradigm, are found. (a) The preformative \bar{a} , the characteristic of

the Infinitive of *Pehal*, is found in the Infinitives of all the other conjugations, both Actives and Passives, e. g. *בְּחִלְכָּא*, *בְּחִלְכָּא*. (b) Such forms are found as *הִלְכִּי*, *הִלְכִּי*, with *י*—paragogic. (c) Infinitives are found wanting the characteristic termination *אֶפְרָא*, e. g. *אֶפְרָא*, and with the termination *אֶפְרָא*, e. g. *אֶפְרָא*. This termination *אֶפְרָא* always takes the place of the final syllable *אֶפְרָא*, with suffixes. See (68.) (d) In Biblical Chaldee, for the termination *אֶפְרָא*, *אֶפְרָא* is occasionally to be met with, e. g. *הִלְכִּי*, Dan. ii. 12.

- (43.) In the *Passive* conjugations, instead of the preformative *אֶפְרָא*, we find in Biblical Chaldee frequently *אֶפְרָא*, like the Hebrew, and in one or two places *אֶפְרָא*, according to the Syriac vocalization. In the Preter. and Infin. in the later Targums the preformative is sometimes *אֶפְרָא*.

§ 13.—REMARKS ON THE SEVERAL CONJUGATIONS.

- (44.) *Pehal*.—The regular form of the Preterite is *קָטַל*; but there are also forms with *Tsere*, *Chirek*, and *Cholem*, instead of *Pattach*. These forms are usually found in verbs of intransitive signification. The vowels are written either fully or defectively. Examples of such verbs are *בָּאֵשׁ*, *to be bad*; *בָּאֵב*, *to be good*; *שָׁכַב*, *to lie down*; *חָרַב*, *to be dry*. These vowels are retained in inflexion, taking the place of *—*, e. g. *שָׁאֲלָנָא*, *we asked*; *חָרַבּוּ*, *they were dried up*. And even in the 3 fem. sing., where in the regular type there is commonly only the syllable divider (*—*), the vowel of the stem is retained, e. g. *חָרַבְתָּ*.
- (45.) Verbs, middle *E* and middle *I*, generally have in the Imperative *—*, *—*, or *—*, e. g. *לִבֵּשׁ*, *אֲזַל*, *קָרִיב*. In the *Future* they either retain the vowel of the Preterite, or have *—*, or *י*, e. g. *יִתְקַח*, and *יִתְקַח*, *יִלְבֹּשׁ*. It frequently happens that when a verb has two forms of the Future, they are distinguished in sense, e. g. *יִשְׁלַט*, *he shall rule*; *יִשְׁלֹט*, *he is wont to rule*, from *שָׁלַט*.
- (46.) The following anomalous forms of the *Infinitives* are found in *Pehal*:—
(a) An Infinitive with *י*, or *א*, or *—*, for the vowel of the final syllable, e. g. *בְּפִרוּק*, *בְּשֹׁבַע*; (b) one with the termination *אֶפְרָא*, like the emphatic state of nouns, e. g. *בְּסִפְרָא*; (c) one like the Hebrew, i. e. of the form *קָטַל*. This form sometimes has the paragogic *י*—, e. g. *חָלִיכִי*.
- (47.) *Ithpehal*.—The vowel of the last syllable of the Preterite, Imperative, and Future, in the Paradigm, is *—*, in place of which we meet occasionally with *—* (*י*—), or *—* (*י*—).

Pahel.—The 1 sing. Future has sometimes under the preformative *אֶפְרָא* (48) *—*, instead of simple vocal Sheva, e. g. *אֶפְרָא*. It is even found with the full vowel *י*—, e. g. *אֶפְרָא*, Deut. xxxii. 1 (Jon.).

Ithpahal.—The vowel of the final syllable in the Preterite is sometimes (49) *—*, or *—*. The 3 sing. fem. Pret., and 1 sing., sometimes have the forms *אֶפְרָא*, *אֶפְרָא*, instead of those in the Paradigm. A participle of the form *מְקַטֵּל*, like the Hebrew *Pahal*, occurs in a few places.

Aphel.—In Biblical Chaldee, *אֶפְרָא* sometimes takes the place of the preformative *אֶפְרָא*, e. g. in the Preterite, *חָרַבּוּ*, Ezr. v. 12; *חָרַבּוּ*, Dan. v. 29, for *אֶפְרָא*, *אֶפְרָא*. Even in the Future and Participles this *אֶפְרָא* is retained between the preformative and the verbal form, where *אֶפְרָא*, the characteristic of the conjugation, does not appear, being lost by contraction, e. g. *יִחְשַׁפֵּל*, Dan. vii. 24; *מְתַחַרְבִּין*, Ezr. vi. 10.

Instead of *Aphel*, the Hebrew conjugation *Hiphal* is occasionally to (51.) be met with in Biblical Chaldee, e. g. *יִחְשַׁפֵּנּוּ*, Dan. vii. 25.

Ittaphal.—This conjugation is rarely used. In its place *Hophal* is (52.) always employed in Biblical Chaldee, e. g. *יִתְבַּחַר*, *he was cast down*, Dan. v. 20, from *בָּחַר*.

§ 14.—PERSONAL INFLEXION OF THE PARTICIPLES.

The Participles of all the conjugations are used, as in (53.) Hebrew, with the separate pronouns of 1 and 2 pers., to express present action or passion, e. g. *קָטַל אֲנִי*, *I kill*. The want of a present tense in the Chaldee is further supplied by means of the Participles; for they are blended with the pronouns, so as to make one word, and thus give rise to a species of present tense. The following is the personal flexion of the Participles *Pehal*:—

1 PART.

Singular.		Plural.	
1,	m. <i>קָטַלְנָא</i>	1,	m. <i>קָטַלְיָנָא</i>
	f. <i>קָטַלְתָּא</i>		f. <i>קָטַלְתָּא</i>
2,	m. <i>קָטַלְתָּ</i>	2,	m. <i>קָטַלְתִּי</i>
	f. <i>קָטַלְתִּי</i>		f. <i>קָטַלְתִּי</i>

2 PART.

<i>Singular.</i>		<i>Plural.</i>	
1,	m. קטילנא	1,	m. קטילין
	f. קטילנא		f. קטילנן
2,	m. קטילת	2,	m. קטילתון
	f. קטילתי		f. קטילתו

This present tense possesses the advantage of having distinct forms for the masc. and fem. genders even in the 1 pers. In the Hebrew there is no similar personal flexion of the Participles.

- (54.) In Biblical Chaldee the 2 Part. Pehal has a regular inflexion by means of the affirmatives of the Preterite, and thus gives rise to a Passive Preterite supplying the place of the Preterite Ithpehal, e. g. הִקְלִיתָא, Dan. v. 27, בְּרִיסָתָא, v. 28. The passive signification of these forms shows that they are not forms of the Preterite Pehal in '—, as might at first sight be supposed. Moreover, the usual forms of the Preterites of the same verbs are found with an active sense. The following is the tense Pehil, thus formed:—

<i>Singular.</i>		<i>Plural.</i>	
3,	m. קטיל	3,	m. קטילי
	f. קטילת		f. קטילא
2,	c. קטילת	2,	m. קטילתון
	c. קטילת		f. קטילתו
1,	c. קטילת	3,	c. קטילתא

§ 15.—UNUSUAL CONJUGATIONS, AND QUADRILITERAL VERBS.

As in Hebrew the unusual conjugations are related to Pihel and Hiphil (see Gesen., Hebr. Gramm. § 54), so those in Chaldee are analogous to Pahel and Aphel, some being

characterized by the repetition of one or more of the stem-letters, or by the insertion of a long vowel, and others by the addition of prefix letters or syllables.

The following are the conjugations analogous to Pahel, (55.) and which are similarly inflected:—

1. *Pohel*, with its passive *Ithpohal*.—This form is usual in verbs, עֲ, taking the place of Pahel and Ithpahal. Examples are, מְסוּבְלִין, Ezr. vi. 3, from סָבַל; אֲשֵׁתוּמָם, Dan. iv. 19 (16), from שָׁמַם.

2. *Polel*, and its passive, *Ithpohal*.—This form is usual in verbs עֲ, taking the place of Pahel and Ithpahal, e. g. רִימָם, and אֲתָרוּמָם, from רִים.

3. *Palpel*, with its passive, *Ithpalpal*, formed from verbs עֲ and עֲ, by doubling both the first and last radicals, e. g. גִּלְגַּל, from גָּלַל; דִּקְדַּק, from דִּקָּה.

Analogous to Aphel is *Shaphel*, with its passive, *Ishthaphal*, e. g. שִׁבְלָל, Ezr. v. 11, and אֲשֵׁתִּבְלָל, Ezr. iv. 13. Other irregular conjugations, such as *Saphel* and *Taphel*, are to be met with. Verbs of these forms, however, ought sometimes to be rather regarded as quadriliteral stems than accounted for by a variety of conjugation.

Quadriliteral Verbs are more common in Chaldee than in (57.) Hebrew. They usually have the form of Pahel. Examples are, גִּבְרָם, to break; בְּרִגָּם, to delight; תִּרְגָּם, to interpret, if this last be not a conjugation *Taphel*; see (56). Quadriliterals are sometimes verbs adopted from other languages, e. g. קִטְרִין, Syriac קִטְרִין, from the Greek *κατρηγορεῖν*.

The verb שִׁיזִיב, or שִׁיזִיב, to set free, which occurs repeatedly in Dan. (58.) and is also found in the Targums, is regarded by Winer as a kind of *Pahel*, the long vowel of the first syllable compensating for the omission of *Dagh Forte* in the second stem-letter.

§ 16.—ON THE SUFFIXES OF VERBS.

- (59.) The following are the *suffix* pronouns appended to the verb, and expressing the accusative of the personal pronouns:—

Singular.		Plural.	
1, c.	אֲנִי, אַתָּה, אֵלַי, <i>me.</i>	1, c.	אֲנֵינוּ, אַתְּמֵנוּ, אֵלַינוּ, <i>us.</i>
2, {	m. אַתָּה, אֵלַי, <i>thee.</i> f. אַתְּ, אֵלַי, אֵלַי	2, {	m. אַתְּ, אֵלַי, <i>you.</i> f. אַתְּ, אֵלַי, אֵלַי
3, {		3, {	
	m. אֵלָיו, אֵלֶיהָ, <i>him.</i> f. אֵלֶיהָ, אֵלֶיהָ, <i>her.</i>		m. אֵלֶיהָ, אֵלֶיהָ, <i>them.</i> f. אֵלֶיהָ, אֵלֶיהָ, אֵלֶיהָ

The relation of these syllables to the personal pronouns is, for the most part, sufficiently obvious. The suffixes of 2 sing. and plur. point to an older form of the pronoun, with כ in place of ת, אָ for אַתָּה, &c. The suffix of 3 fem. sing. is to be referred to a feminine אֵלָה of אֵלָה.

- (60.) The variety in form of these suffixes is connected with the various forms of the verb to which they are applied. The suffixes may be divided into two classes—those beginning with a vowel, and those beginning with a consonant. Generally speaking, the suffixes beginning with a vowel are applied to verbal forms ending with a consonant; and the suffixes beginning with a consonant to verbal forms ending with a vowel, e.g. אֵלַי, *thou hast killed them*; אֵלֶיהָ, *they have killed them*. In the case of the Imperatives and Participles, however, this rule does not hold, as they generally take the suffixes of 1 sing. and 1 plur. without a union vowel, e.g. אֵלַי, *kill me*; אֵלֶיהָ, *kill us*. The 3 fem. sing. Preter. also takes commonly the suffixes of 3 plur., אֵלֶיהָ, and אֵלֶיהָ, without the union vowel, e.g. אֵלֶיהָ, *it swallowed them*.

§ 17.—THE VERB WITH SUFFIXES.

The verbal forms, when connected with the suffixes, undergo certain changes, affecting principally the vowels of the forms.

(a) Thus, in the *Preterite*, the 3 sing. masc., קָטַל, and (61.) the 3 sing. fem., קָטְלָה, take respectively the forms קָטַל, קָטְלָה, before suffixes which have a union-vowel. Before the suffixes אֵלַי, אֵלֶיהָ, they remain unchanged.

(b) The 2 sing. fem. sometimes takes the form קָטְלָה.

(c) The 1 sing. takes the form קָטַלְתִּי, and in one or two places the form קָטַלְתִּי.

(d) The 3 plur. masc. becomes קָטְלוּ, and before the suffixes אֵלַי, אֵלֶיהָ, קָטְלוּ, with נ paragogic, sec (40)). The 3 plur. fem. קָטְלָה becomes קָטְלָה.

(e) The 2 plur. masc. becomes קָטַלְתֶּם before suffixes beginning with א.

(f) The 1 plur. קָטַלְנָה becomes קָטַלְנָה, e.g. קָטַלְנָה, *we killed him*; but with suff. of 2 fem. sing. אֵלַי, קָטַלְנָה.

It may be useful to exhibit together the forms of the (62.) *Preterite*, as they appear modified in connexion with suffixes:—

Singular.		Plural.	
3, m.	קָטַל (קָטַל)	3, m.	קָטְלוּ (קָטְלוּ)
3, f.	קָטְלָה (קָטְלָה)	3, f.	קָטְלָה
2, m.	קָטַלְתָּ	2, m.	קָטַלְתֶּם (קָטַלְתֶּם)
2, f.	קָטַלְתְּ (קָטַלְתְּ)		
1, c.	קָטַלְתִּי (קָטַלְתִּי)	1, c.	קָטַלְנָה (קָטַלְנָה)

The forms of the *Imperative* undergo no change, except (63.)

that the final א of the 2 plur. fem. falls away; so that we have for קָטַלְתָּ, קָטַלְתְּ.

- (64.) In the *Future*, before suffixes, in those forms which end with a stem-letter, ׀ becomes vocal Sheva.
- (65.) The *Infinitive* undergoes no change before grave suffixes, e. g. מְקַטְּלֶהוּ, מְקַטְּלֶהוּ; with the light suffixes it takes the forms מְקַטְּלֵהוּ, e. g. מְקַטְּלֵהוּ. As in Hebrew, it may also take the nominal suffixes, e. g. מְקַטְּלֵהוּ, מְקַטְּלֵהוּ.
- (66.) *Participles* can take both the verbal and nominal suffixes. The vowel changes will be the same as those in nouns of the same form.
- (67.) In *Pahel* and *Aphel*, in all forms which end with the third stem-letter, the ׀ of the second stem-letter is changed into vocal Sheva. The terminations of the 2 sing. fem., of the 2 plur. masc., and of the 1 plur. of the Preterite, are modified in the same manner as in *Pehal*.
- (68.) The *Passive* conjugations do not take suffixes, except the *Infinitives*. With suffixes the termination of the Infinitives אֲ- is changed to וּת, e. g. בְּאֲתַרְמוּתָּהוּ, in their being raised. This takes place in *Pahel* and *Aphel* as well as in the Passives. It was mentioned in (42) that this form of the Infinitive sometimes is found without suffixes. The Infinitive with suffixes, especially those of 3 masc., sometimes has no characteristic termination, e. g. אוֹבְדֵיהוּ, Deut. vii. 10.
- (69.) The suffixed forms are strengthened in Chaldee, as in Hebrew, by the insertion of נ (*Nun epenthetic*, or rather *Nun demonstrative*; see Gesen., Hebr. Gramm., § 57, 4) between the verbal form and the suffix, e. g. יִקְטְלוּנָהּ, יִקְטְלוּנָהּ. Sometimes a whole syllable נִ- is inserted, e. g. יִקְטְלוּנָהּ, Dan. iv. 2. The *epenthetic* נ is rarely found with the Preterite. In the Targum of Proverbs an *epenthetic* י appears, e. g. תִּשְׁבְּכֵי. In this case, however, the י may be a part of a different form of the suffix.

SEE PARADIGM B OF THE REGULAR VERB WITH SUFFIXES.

§ 18.—OF IRREGULAR VERBS IN GENERAL.

It is implied in what has been said that in the derivation from the ground-form of the different conjugations, and in the inflexion of verbs generally, there is the same analogy throughout; but modifications will be caused by the repetition in the stem of one of the radical letters, e. g. קָקַךְ, and the peculiar properties of certain letters will also give rise to deviations from the normal type in verbs in which these letters occur. Verbs thus affected (irregular verbs) may be classified as:—(1) Those of which one of the stem-letters is a guttural (*guttural verbs*). (2) Those which in inflexion lose one of the stem-letters by assimilation or contraction, as קָקַךְ, נָפַק (*contracted verbs*). (3) Those of which one of the stem-letters is one of the feeble letters אריו (*feeble verbs*).

§ 19.—GUTTURAL VERBS.

The influence of the guttural letters א, ה, ח, and of ר, on the vowels and on syllabication being the same in Chaldee as in Hebrew, the application of the common rules as to these letters in the latter language will indicate the deviations from the regular paradigm in the inflexion of guttural verbs in the Chaldee, so that little more will be necessary than to specify a few of the principal forms.

Verbs Pe Guttural.

Pehal, Pret. עָבַדְתָּ, 3 f. עָבַדְתָּ, 2 m. עָבַדְתָּ, 1 c. עָבַדְתָּ, (71.) 3 m. plur. עָבַדוּ and עָבְדוּ, &c.; Inf. מְעַבְדֵּהוּ, מְעַבְדֵּהוּ; Imp. 2 m. עָבֵד, or עָבֵד, 2 f. עָבְדִי, or עָבְדִי, 2 m. plur. עָבְדוּ,

or עָבְדוּ, 2 m. עָרַק, 2 m. plur. עָרְקוּ, 2 m. אָבֹל, 2 f. אָבְלִי, 2 m. אָמַר, 2 f. אָמְרִי, 2 m. plur. אָמְרוּ; Fut. 3 m. יַעֲבֹד, or יַעֲבִיד, 3 m. plur. יַעֲבִידוּ, 3 f. plur. יַעֲבִידוּ. — *Ithpehal*, יִעָרֵק, 1 plur. יִעָרְקוּ; 1 Part. עֹבֵד; 2 Part. עֹבִיד. — *Pahel*, Pret. אֶתְעַבֵּד, and אֶתְעַבִּד. — *Pahel*, Pret. עֹבֵד; Fut. 3 m. יַעֲבֹד. — *Ithpehal*, Pret. אֶתְעַבֵּד. — *Aphel*, Pret. אֶעֱבֹד, אֶעֱבִר, אֶחֱרִיב, אֶחֱרִיב; Inf. אֲחִירָה; Fut. יִחְלֹף, יִחְוֹר; Part. מִחְוֹר, מִחְלָם.

Verbs Ayin Guttural.

- (72.) *Pehal*.—Pret. טָעַן, 3 f. טָעַנְתָּ, or נִחַנְתָּ, 1 sing. נִחַנְתָּ, 3 m. plur. טָעְנוּ, or טָעַנוּ, 1 plur. Inf. מִטָּחֵן; Imp. 2 m. בָּחֵן, בָּחֵן; Fut. 3 m. יִבָּחֵן, or יִבְחֹן. — *Ithpehal*, Pret. אֶתְבָּחֵן, אֶתְבָּחֵן, 3 m. plur. יִבְחֹן, and אֶתְלַעְבוּ. — *Pahel*, Pret. בָּרַךְ, סָאב, חָרַשׁ, בָּרַךְ. — *Aphel*, Pret. אֶמְאַד, אֶבָּחֵן, 3 f. sing. אֶטָּעַנְתָּ.

Verbs Lamedh Guttural.

- (73.) *Pehal*, Pret. שָׁלַח; 3 f. שָׁלַחְתָּ, אָמַרְתָּ; 1 sing. שָׁמַעְתָּ, שָׁמַעְתָּ; Imp. 2 m. שָׁכַח; 2 f. שָׁכַחְתָּ; Fut. 3 m. יִשְׁכַּח, יִשְׁכַּח, יִשְׁמוּעַ, יִשְׁלַח; 1 Part. שָׁכַח, שָׁמַע; 2 Part. שָׁכִיחַ. — *Ithpehal*, Pret. אֶשְׁכַּח, אֶשְׁכַּחְתָּ; 3 f. אֶשְׁכַּחְתָּ, אֶשְׁכַּחְתָּ. — *Pahel*, Pret. שָׁכַח, 3 f. שָׁכַחְתָּ; Fut. 3 m. יִשְׁכַּח. — *Aphel*, Pret. אֶשְׁכַּח, אֶשְׁכַּח, 1 c. אֶשְׁכַּחְתָּ.

- (74.) 1. We may observe the varying use of the forms designated by grammarians the *hard* and *soft* combinations (see Gesen., Hebr. Gramm., § 22, 4; § 62, 2), e.g. יַעֲבֹד, יַעֲבִיד, and יַעֲבִיד, אֶעֱבֹד, אֶעֱבִיד, אֶעֱבִיד.

2. In verbs פָּא, in *Ithpehal*, the א having no full vowel, often falls away, and the ה of the prefixed syllable אֶת then takes *Dag. forte*, e.g. אֶתְחַדֵּשׁ for אֶתְחַדֵּשׁ.

3. The form of 3 fem. sing. of the Preter. of verbs Lamedh Guttural is remarkable, שָׁלַחְתָּ, and not שָׁלַחְתָּ. When ר is the third radical, for the

combination = ר, we have = ר, e.g. אֶמְרָה. A similar form of the 1 sing., חֲשַׁבְתָּ, occurs, Dan. ii. 25.

4. Where the first radical in the regular verb would have simple Sheva vocal, in Pe guttural verbs it will have one of the composite Shevas, and most commonly (־). Verbs פָּא take (־) in the *Imper. Pehal*, e.g. אֶמְרָה; and verbs פָּא in the *Infinitive Pehal*, e.g. מִחְוֹר.

5. In verbs Lamedh guttural we see that Pattach sometimes takes the place of the regular vowel of the third radical, and that sometimes the regular vowel remains, and the guttural takes Pattach *furtive*, e.g. יִשְׁכַּח, יִשְׁכַּח, יִשְׁכַּח.

§ 20.—CONTRACTED VERBS

PARADIGM C.

The irregularities of verbs of this class are caused by the weakness of the letter נ, and are, as might be expected, nearly the same as those of the same class in Hebrew. They are as follows:—

1. In the *Imper. Pehal*, the *Nun*, which would take (75.) Sheva, is lost, e.g. בָּק, for נָבַק.

2. *Nun* at the end of a syllable, after a preformative, is (76.) assimilated to the following stem-letter, e.g. מִבָּק, for מִנָּבַק; יִבָּק, for יִנָּבַק.

3. We find commonly in some forms a different characteristic vowel from that in the regular verb, e.g. in the Fut., יִבָּק, or יִבּוּק, for יִבָּק; in *Aphel*, אֶבִּיק, for אֶבָּק.

In Hebrew the *Nun* is regularly retained in verbs which (78.) have a guttural for their second stem-letter; but the same thing does not invariably hold in the Chaldee: thus we have from נָחַת, *Aphel*, אֶנְחִית, and not אֶנְחִית. On the other hand, in verbs in which the second stem-letter is not a guttural, the *Nun* is not *invariably* assimilated, especially in Biblical Chaldee: thus we have from נָחַת, יִנָּחַת, and יִנָּחַת, and not יִנָּחַת and יִנָּחַת. This is the more easily accounted

for, as it is not unusual in Chaldee to find Daghesth forte resolved into *Nun*, see (7), e. g. אָנְדַּע for אָנַע. We find forms, but only in the Venice Polyglot, in which the *Nun* is compensated for by a long vowel, instead of its being assimilated to the following consonant, e. g. מִיִּסָּב, and מִיִּסָּק, Infinitives *Pehal*, from נָסַב, and נָסַק.

In Dan. ii. 16, we find the singular form יִנְהֵן for יִנְהֵן, from יָנַח, — taking the place of —, the usual vowel of the *Fut.* of this verb.

§ 21.—CONTRACTED VERBS עֵ

PARADIGM D.

The following are the chief irregularities of these verbs:—

- (79.) 1. The stem by contraction becomes monosyllabic, and has the vowel which the *second* stem-letter would take in the full form, e. g. קָךְ for קִךְךְ. In the *Participles*, and in *Pahel*, the contraction does not take place. (a) In some of the forms so contracted no trace remains of the dropped stem-letter, e. g. in the Pret. 3 masc. sing., 2 masc. sing., 2 fem. sing., 2 masc. plur., 2 fem. plur., 1 com. plur.; in the Imper. 2 masc. sing., 2 fem. plur. In these cases there is either no affirmative, or one beginning with a consonant. (b) In other forms the lost letter is compensated for by Daghesth in the *second* radical. This takes place in those forms of the Preter. and Imper. *Pehal*, of which the affirmatives begin with a vowel. (c) In other forms again the dropped letter is compensated for by Daghesth in the *first* stem-letter. This, as will be seen by inspection of the Paradigm, takes place in the Infin. and Fut. *Pehal*, and in *Aphel* throughout. (d) Sometimes the reduplication is thrown back upon the א of the preformative in *Ithpehal*,

e. g. אֶתְנַחֵל, אֶתְנַחֵל, but we find also the *Ithpehal* regularly formed, e. g. אֶתְנַחֵל.

Rem. 1.—It will be observed that these irregularities are not in all respects analogous to those of the same class of verbs in Hebrew. In the Hebrew the contraction is for the most part indicated by a Daghesth in the *second* stem-letter, whereas in Chaldee, in many cases, it is the *first* radical which is doubled. The Chaldee mode of inflexion, however, is sometimes found in Hebrew, see Gesen., Hebr. Gramm., § 66, 5.

Rem. 2.—In the Chaldee there is nothing similar to the inserted vowel (see Gesen., Hebr. Gramm., § 66, 4) by which in certain forms of Hebr. עֵ verbs the Daghesth of the final radical is rendered audible.

2. The conjugations *Pahel* and *Ithpahel* when they occur (80.) are regular. Instead of these, however, *Palpel* and *Ithpalpal*, or *Pohal* and *Ithpohal*, are commonly employed, e. g. יִנְהֵל, אֶתְנַחֵל, אֶתְנַחֵל (Fut.), אֶתְנַחֵל.

3. The Participles *Pehal* are usually formed regularly, (81.) as in the Paradigm. The forms קָךְ of 1 Part. and קִךְךְ of 2 Part., however, are found. Such forms as קָךְ, קָךְ should, perhaps, be referred to verbs עֵ.

In the form קָךְ, Dan. ii. 25, Pret. *Aphel*, from עָלַל, the *Nun* represents the Daghesth of the first stem-letter, see (7).

§ 22.—FEEBLE VERBS יָ

PARADIGM E.

Verbs יָ in Chaldee, as in Hebrew, are divided into three classes:—(1) Those which are properly יָ, or of which the first radical was originally י. (2) Those properly יָ. (3) Those in which the י does not quiesce in *i* or *e*, but is assimilated as נ in יָ verbs.

Verbs originally יָ.

Verbs originally יָ are more numerous than those of (82.)

the other classes. Their irregularities are as follows:—
 (a) In the Imper. *Pehal* the first radical is dropped, and the resulting monosyllabic form usually has the vowel ֿ , e.g. רַע , רַב , from יָרַע , יָרַב (10, a). In the Fut. *Pehal* the י of the stem quiesces in ֿ , and often falls away, e.g. יָלַד , יָלַד .
 (c) In *Aphel* the original י appears, and changes the characteristic vowel into the homogeneous Cholem, in which it quiesces, e. g. אָלִיד , הוֹדַע for אָלִיד , הוֹדַע . Fut. יִסַּף for יִסַּף .

- (83.) *Pahel* and *Ithpahal* are for the most part regular. Such forms as אָתְּנִילְךָ for יָלַד , אָתְּנִילְךָ , in which the original י appears, are sometimes to be met with. *Ithpahal*, likewise, is usually regular. In *Aphel* the characteristic ה (for א) is frequently retained after the preformatives in the Fut. and Participles: see (50). Examples are יְהוֹדַע for יִדַּע , מְהוֹדַע for מִדַּע .

Verbs originally 'ס.

- (84.) In verbs properly פִּי in the Fut. *Pehal* the י quiesces in ֿ , which is the more usual form, or in ֿ , e. g. יָיַט , יָיַט , but also יָיַט . In *Aphel* the י usually quiesces in ֿ , e. g. הִיבֵל , אִיטֵיב . The י , however, is sometimes retained as a consonant, e. g. אִילֵל .

Rem.—From such examples of double forms as יָיַט , יָיַט , given above, it may be seen that the distinct modes of inflexion of the two classes of פִּי verbs are not always observed. In *Aphel* in, particular this interchange is common, and in many instances we find side by side both forms from the same verb.

§ 23.—CONTRACTED פִּי VERBS.

- (85.) In the third class of פִּי verbs, the י does not quiesce in a long vowel, but is assimilated as נ . This assimilation

takes place in the Infin. and Fut. *Pehal*, and throughout in *Aphel*. Thus יָדַע , Infin. *Pehal*, מִדַּע ; יָצַע , Preter. *Aphel* (*Hiphil*), הִצִּיעַ ; יָקַף , Preter. *Aphel*, $\text{אָקַף$. Sometimes after the contraction the Dagghesh is resolved by נ , e. g. יָצַב , Infin. *Aphel*, אָנַצְבָּא . It sometimes happens that we find in the same verb both modes of inflexion, e. g. יָתַב , מִיתַב , and יָתַב , מִיתַב , from יָתַב ; יָדַע , and יָדַע , or יָדַע , from יָדַע .

§ 24.—FEEBLE VERBS נָב .

Verbs פִּי properly belong to the class of guttural verbs; but in certain verbs and forms the א loses its consonant power, and quiesces in a long vowel.

- (a) In some verbs, e. g. אָמַר , to say; אָכַל , to eat; אָתַה , (86.) to come; אָבַד , to perish; אָזַל , to go; the א in the Infin. and Fut. *Pehal* quiesces in ֿ , e. g. יָאמַר , יָאכַד , מָאכַל , and sometimes is changed into י , which likewise quiesces, e. g. יָיְכֹל , יָיְכֹל . Throughout *Aphel* the א in these verbs is changed into י , e. g. Preter. אָוַבַּל , אָוַבַּד , and הוֹבַד (an exception is אָיְכַל , from אָכַל); Fut. יְהוֹבַד . The Hophal הוֹבַד occurs Dan. vii. 11.

(b) Three verbs, אָבַד , to perish; אָלַף , to learn; אָסָא , to heal, exhibit in the Fut. and Participles *Pahel* a contracted form in which the א usually falls away, e. g. תְּאִלֵּף , or תְּאִלֵּף , for תְּאִלֵּף ; מָאִסִּי for מָאִסִּי . The 2 Part. *Aphel* of אָמַן , מְהִימָן , occurs Dan. ii. 45.

(c) In some verbs, in *Ithpahal* and *Ithpahal*, the א falls away, and is compensated for by Dagghesh in the ת of the preformative, e. g. אִתְּאָשַׁד for אִתְּאָשַׁד ; אִתְּאָנַר for אִתְּאָנַר .

Rem.—The identity of the forms of verbs פִּי in several cases with those of verbs פִּי , or פִּי , should be observed.

§ 25.—FEEBLE VERBS ܐ AND ܐ.

PARADIGM F.

The relation between verbs ܐ and ܐ is more intimate in the Chaldee than in the Hebrew, and there is a greater interchange of forms. The inflexion of this class of verbs is also easier and simpler in the Chaldee than in the Hebrew. The following are the chief peculiarities:—

(87.) In *Pehal*, with the exception of the 1 Part., and in *Aphel*, the stem is always monosyllabic, e. g. ܩܡ, ܫܒ, ܐܩܡ, ܐܫܒ. The preformatives of the Fut. and Infin. of both conjugations usually take ܐ (ܐ in the 1 sing. of the Futures, and in the Infin. *Aphel* on account of the ܐ); however, in the later Targums we find ܐ, or ܐ (ܐ), e. g. such forms as ܐܡܪܬ, ܐܡܪܬ, ܐܡܪܬ.

(88.) In the conjugation *Ithpehal* in this class of verbs, the ܐ of the preformative is doubled, and the monosyllabic stem takes ܐ, e. g. ܐܐܩܡ, but sometimes also ܐ, e. g. ܐܐܩܡ, which latter is the regular Syriac form, e. g. ܐܐܩܡ.

(89.) In many verbs, in place of the conjugations *Pahel* and *Ithpahel*, we have *Pohel*, or *Palpel*, and their Passives. In other cases the flexion is regular, ܐ however always appearing as the middle stem-letter, e. g. ܐܩܡ, ܐܫܒ. Examples of *Pohel* and *Palpel* are ܐܩܡ, Fut. ܐܩܡ; ܐܫܒ, Inf. ܐܫܒ, from ܐܩܡ and ܐܫܒ.

(90.) In some instances the *Aphel* is found formed as in verbs ܐ, e. g. ܐܩܡ, ܐܫܒ; in others as in verbs ܐ, e. g. ܐܩܡ. The 1 Part. has in a few instances the form ܐܩܡ; and in Biblical Chaldee we find in one place ܐܩܡ, Dan. ii. 21.

Rem.—Verbs in which the middle stem-letter is ܐ *moveable* are, as far as regards this letter, perfectly regular. If the verb be also ܐ, or ܐ, the ܐ is always moveable. When two verbs are found having the same stem-letters, one being a quiescent verb, and the other with ܐ moveable, they are usually entirely distinct in signification, e. g. ܐܩܡ, to sink; ܐܩܡ, to germinate. Sometimes there is an interchange of forms, as from ܐܩܡ, Pret. *Pehal* ܐܩܡ, but with suffix ܐܩܡ.

§ 26.—VERBS ܐ.

PARADIGM G.

Verbs ܐ in Chaldee embrace not only verbs properly ܐ, but also verbs corresponding to the Hebrew verbs ܐ, which latter class again comprehends verbs ܐ and ܐ, or verbs of which the third stem-letter was originally ܐ or ܐ. The anomalies of these verbs arise from the ܐ quiescing in a long vowel, ܐ or ܐ, or being represented by ܐ, which likewise generally, though not always, quiesces in a long vowel, ܐ or ܐ, or falling away altogether. In the following more particular statement of the peculiarities of this class of verbs, we shall for clearness consider separately the cases where the last radical is, and is not, the last letter of the form.

1. In the forms which end with the third radical, either (91.) the ܐ remains, as in the ground-form, or it is represented by ܐ. In the Preterites of the derived conjugations ܐ takes the place of ܐ. In all the Imperatives (2 masc. sing.), the third radical is generally ܐ. In the Infin. *Pehal*, and in the Futures and Participles, we find forms both in ܐ and ܐ, the forms in ܐ being more common in *Pehal*, those in ܐ in the other conjugations. Where ܐ remains, it quiesces in ܐ or ܐ, in ܐ in the Preter., and sometimes in the Infin. *Pehal*, in ܐ in all the other forms. The final ܐ quiesces in ܐ or ܐ, except in the Passive Participles of *Pahel* and *Aphel*;

in the Preterites and Imperatives we find forms both in ִ and ֵ ; in the Futures and Participles (except the 2 Part. *Pehal*) the final ִ quiesces in ֿ . In the Passive Participles of *Pahel* and *Aphel* the ִ is moveable, e. g. מְנַלִּי , מְנַלִּי .

- (92.) 2. With respect to the forms corresponding to those of the regular verb, in which the third radical is *not* the final letter.

Before the affirmative ִ of the 3 fem. sing. Preter. *Pehal*, in the 3 masc. plur. Preter., and the 2 masc. plur. Imper., in the forms of the Fut. in ִ and ֵ , the ִ is lost, e. g. נָלָה , נָלוּ , תִּנָּלוּ , יִנָּלוּ . In some forms, e. g. the 3 fem. plur. Preter. *Pehal*, in several of the Infinitives, and in 2 fem. plur. Imper. *Pehal*, it remains, but is not heard, e. g. נִלְאָה , נִלְאָה , נִלְאָה . The ִ is changed—(a) into ִ *quiescent* before the affirmatives of the 1 and 2 sing. and plur. of the Preterites, as well as in the 3 masc. plur., e. g. נָלִיתִּי , נָלִיתָ , נָלִיתָ , נָלִיתָ ; (b) into ִ *moveable* before the affirmatives of the 3 fem. sing. and plur. of the Preterites of the other conjugations, except *Pehal* (in some of these forms it is doubled), before the affirmative ִ in all the Futures, e. g. אֶנְלִיתִּי , אֶנְלִיתָ , אֶנְלִיתָ , and also in the forms of the Infin. מְנַלִּיהָ , and of the 2 masc. sing. Preter. *Pehal*, נָלִיתָ .

§ 27.—REMARKS ON THE PARADIGM OF VERBS ִ .

- (93.) 1. *Preter.* In *Pehal* in the 3 plur. masc. and fem. we find the double forms נָלוּ and נָלִיו , נָלָה and נָלִיָּה ; and similarly in the 3 masc. plur. of the other conjugations forms both in ִ and ֵ , e. g. אֶתְנַלִּיו , אֶתְנַלִּיו . In the 3 masc. plur. Preter. *Pehal* we have sometimes the termination ִ , like the Hebrew, instead of ֵ , e. g. נָלוּ . In the later Targums we find as the termination of the 3 plur. fem. Preter. נָלָה , instead of נָלִיָּה , e. g. נָלָה . In Dan. iv. 22, we find the form of the 2 masc. sing. Preter. *Pehal*, נָלִיתָ .

2. *Imper.* The 2 fem. sing. sometimes ends in ִ , e. g. נָלִי , and the (94) 2 fem. plur. in ִ , e. g. נָלִי .

3. *Future.* For the termination ִ of the 3 and 2 masc. plur. we (95) sometimes find ִ , e. g. יִשְׁכְּנוּ . The ִ of the termination ִ is sometimes apocopated.

4. *Infinitive.* The form of the Infinitive *Pehal*, with a *paragogic* ִ , (96) e. g. מְנַלִּיָּה , is seldom found, except when the Infin. is joined with a Preposition (the gerund). The Infinitives of the other conjugations terminate in ִ in Biblical Chaldee, e. g. מְנַלִּיָּה ; and in the later Targums in some instances in ִ , e. g. מְנַלִּיָּה .

5. *Participles.* The 2 part. *Pehal* of the form נָלִי has sometimes com- (97) pound Sheva under the first radical, even when not a guttural, e. g. נָלִי , Dan. ii. 19.

Apocopated forms.

The apocopated Future, which is so marked a character of verbs ִ in (98) Hebrew is also sometimes found in ִ verbs in the Chaldee, though its occurrence is not frequent. Examples are יִשְׁכְּנוּ , from יִשְׁכְּנוּ , for יִשְׁכְּנוּ , from יִשְׁכְּנוּ . The apocopated form is also to be met with in the Imperative, e. g. שְׁכְּנוּ apoc., and with ִ prosthetic for שְׁכְּנוּ .

§ 28.—VERBS ִ , WITH SUFFIXES.

While, generally speaking, the forms of the other irre- (99) gular verbs with suffixes, do not differ from those of the regular verb, the forms of verbs ִ , in consequence of the peculiarities of the final syllable, exhibit deviations from the regular type. Thus (a) the quiescent ִ and ֵ at the end of the forms of the Preter. and Fut. are usually (though not invariably) dropped, and the forms of the Preter. take the suffixes with the union vowel (.), or (,); those of the Fut. with *epenth.*, e. g. Preter. תִּלְכֵּנִי ; Fut. תִּלְכְּנִי , תִּלְכְּנִי ; Fut. *Pehal*, אֶשְׁכְּנֵהָ . The quiescent ִ , on the other hand, is retained in the Imper., e. g. לִמְיָה . (b) The 1 of 3 masc. plur. Pret. *Pehal*, and of 2 masc. plur. of the

Imperatives, is changed into י, and the termination יִ- of the 3 masc. plur. of the other Preterites is changed into-י, e. g. אֶבְשִׁיכֶּם (on the other hand, רְמוֹנוֹן, Josh. x. 27).

The forms of the Preterites in יִת- and יִת= remain unchanged, e. g. תְּחַיֶּה.

§ 29.—VERBS DOUBLY IRREGULAR.

There are many verbs, two of whose stem-letters are affected by the causes of irregularity that have been specified, e. g. verbs which are both פִּן and לָא, both פִּי and לָא. Such verbs sometimes exhibit the anomalies of both the classes of irregular verbs to which they belong; sometimes those only of one. Generally speaking, double irregularities are exhibited in the forms of those verbs only whose first and third radicals belong to the class of letters which give rise to irregular forms.

- (100.) Verbs פִּן and לָא (לָה) usually exhibit the irregularities of both classes, e. g. נָשָׂה, *Imp. Pehal*, שָׂא, *Preter. Aphel*, אָדָּי, *Preter. Aphel*.
- (101.) Verbs פִּא and לָא, likewise, are doubly anomalous, e. g. אָחָא, *Inf. Pehal*, or מָחָא, *Fut. Pehal*; יִחָי, *Preter. Aphel*, like אֵכֵל, also מָחָי, *Inf. Aphel*, תִּחְיֶה, *Preter. Ithpehal*, אָחָא, *Preter. Ithpehal*, אָחָא, *Fut. Pehal*, יָפִי, *Part. Pehal*, מָפִי.
- (102.) Verbs פִּי and לָא; e. g. יָעָא, *Fut. Pehal*, יִעָא, *Fut. Pehal*; יָמָא, *Fut. Pehal*; יָפִי, *Fut. Pehal*; יָדָא, *Fut. Pehal*; יָדָי, *Preter. Aphel*; יָדָי, *Fut. Aphel*; יָדָא, *Preter. Aphel*; אָחָי, *1 Part. Aphel*, מָחָי, *1 Part. Aphel*.

§ 30.—DEFECTIVE VERBS.

- (103.) To the class of defective verbs properly belong all those which want any mode or tense. As, in fact, few verbs are found in all their forms in the Chaldee literature which is extant, it may not in all cases be easy to determine whether a verb is really defective, or whether, if we possessed a

greater extent of literature, the forms not now found would be ascertained to have been in use. We observe, however, in the literature which remains some pairs of verbs, generally seen to be cognate, in which one of the pair supplies the forms wanted in the other, like *ἔρχομαι, ἦλθον*, &c., in Greek; *fero, tuli, lutum*, in Latin. Examples are—

יָהֵב and נָתַן, *to give*. The former is used in the Preter. and Imp. Pehal, and in Ithpehal; the Fut. and Inf. Pehal of the latter are generally used.

עָלָא and קָסַל, *to ascend*. The latter is used in the Inf. and Imp. Pehal, and in Aphel; the former in the Preter. Pehal, in Pehel, in Ithpehal, and Ithpahal.

שָׁתָא and שָׁקָא, *to drink*. The former is used in Pehal, the latter in Aphel.

הָלַךְ and הָוֵךְ, *to go*. The latter is found in the Inf. and Fut. Pehal; the former generally in Pehel.

CHAPTER III.

OF THE NOUN.

§ 31.—PRIMITIVES AND DERIVATIVES.

NOUNS may be regarded as either *primitive* or *derivative*. (104.) *Derivatives* again are divided into *verbals*, or those derived from the verb, and *denominatives*, or those derived from other nouns.*

* In reference to the distinction of *verbals* and *denominatives* it should be held in mind that many so-called *verbal derivatives* are in no respect more derived than the corresponding verbs, but that both come side by side from the

The *primitive* nouns are simple in form, and many of them are monosyllabic. They are the words which denote the 'necessary primitive aspects of life,'* thus including the terms which express some of the most obvious relations, such as *father*, *mother*, &c.; the names of parts of the body, and the designations of other palpable ideas.

- (105.) Of the two classes of derivatives the *verbals* are by far the more numerous. In treating of verbal derivatives it is convenient to regard as the stem-word the 3 masc. sing. Preter. of the verb. Some nouns are identical with the stem-word, e. g. קִּיבֵּר, *book*, from the verb קִּיבֵּר; others differ from it only in their vowels, e. g. אִסַּר, *edict*, from אָסַר; in others again one of the stem-letters is found doubled, e. g. גִּנֵּב, *thief*, from גָּנַב, or the form is modified by certain letters prefixed, inserted, or suffixed, e. g. מִדְּבָר, *desert*, from דָּבַר; תִּלְמִיד, *disciple*, from לָמַד; אֲוִלָּה, *doctrine*, from אָלַף. The formative letters in Chaldee, corresponding to the *Heemantiv* letters in Hebrew, are הֶאֱמַנְשְׁתִּין, of which שְׁרַתִּימָא are prefixed, וִי are inserted, and תֶּאֱרַמֵּן are suffixed.

§ 32.—ON THE MARKS OF GENDER OF NOUNS.

- (106.) The Chaldee, as well as the other Shemitic languages, has but two genders,—the *masculine* and *feminine*. The names of objects which in other languages are neuter, and

same primitive root, which may be regarded as the source of both forms, e. g. מֶלֶךְ, *a king*, cannot properly be said to be derived from מָלַךְ, *to reign*, the noun being unquestionably as old, if not older, than the verb. See Gesen., *Hebr. Gramm.*, §§ 30, 80. It is, however, practically convenient in all cases to speak of the 3 masc. sing. Preter., i. e. the simplest form of the verb, as the stem-word.

* Fürst, *Lehrgeb.*, § 178.

nouns expressing abstract ideas, are, in the Chaldee, masculine or feminine, but more commonly the latter.

As respects their form, feminine nouns only have a (107.) characteristic termination. The feminine endings are נָ (הָ), יָ, וֹ (יָת, וֹת, וֹת). With respect to the first of these, care must be taken not to mistake for the feminine termination the mark of the emphatic state of masculine nouns, § 38, which is identical with it.

The termination תָּ is according to the Hebrew orthography, and is (108.) not a proper Chaldee form, except in the case of feminine nouns formed from masculines in יָ, in which it is the regular termination, e. g. כְּסִיִּי, *a Chaldee*; כְּסִיִּיָּהּ, *a Chaldee woman*.

There are several nouns which are feminine, though not having any of (109.) the characteristic feminine terminations. Such are the names of countries, and of towns, and appellatives denoting localities generally, the names of members and parts of the body, particularly of those that are double, and of instruments, e. g. אֶרֶץ, *path*; אוֹרֵן, *ear*; חֶרֶב, *sword*.

§ 33.—VERBAL NOUNS.

Verbal nouns are connected in form and meaning with (110.) the Participles and Infinitives of the corresponding verbs, and, generally speaking, nouns having the forms of Infinitives, denoting the *action*, or *state*, &c., are in signification *abstract*, while participial nouns, denoting the *subject* of the action or state, are *concrete*. It should be observed that the forms of the Infinitive and Participle to which the nouns are related are not always found in the Chaldee, but must be sought for in the cognate dialects, the Hebrew and Arabic.

*Forms of Verbal Derivatives.**(a) Nouns derived from Pahal.*

- (111.) I. The following are some of the most ordinary forms derived from Participles, or participial nouns, with concrete significations:—

1. *הַטָּל, הַטֵּל, הַטֹּל*, various forms of the first participle, e.g. *מֶלֶךְ, king*; *גִּבֹּר, man*; *יָבֵשׁ, dry*; *כֹּהֵן, priest*; *עָלָם, age*;—from a *לָא* verb, *דָּכִי, pure*;—from verbs *עָלָה, thin*; *רָב, great*;—from verbs *עוֹ, הָמָא, statur*; *נָמָא, sleep*.

2. *הַטָּל, הַטֵּל*, intensive forms; e.g. *כֹּדֵב, liar*; *גִּבֹּר, thief*; *גִּבֹּר, hero*, lit. *very strong one*, comp. with *גִּבֹּר, man*, lit. *strong one*. From a *לָא* verb, *עָלָה, exalted*.

3. *הַטָּל, הַטֵּל*, other forms of the first participle (to the first of which belong several adjectives expressing colours), e.g. *כֹּמֶק, red*; *עוֹלָם, youth*.

4. *הַטָּל*, another intensive form, to which belong several adjectives denoting corporal defects, this sense being derived from the notion of intensity so great as to be vicious, e.g. *אֵלֶם, dumb*; *חֵרֵשׁ, deaf*.

5. *הַטָּל, הַטֵּל, הַטֹּל*, forms of the second participle, from which many adjectives are derived, e.g. *דָּחִיל, terrible*; *זָחִיר, small*; *אֲבֹל, gate*; *גִּבֹּר, suckling*.

- (112.) II. The following are nouns having the forms of Infinitives, and generally abstract in signification:—

1. *הַטָּל, הַטֵּל, הַטֹּל, הַטֵּל, הַטֹּל*, e.g. *שָׁלָם, peace*; *כֶּבֶשׂ, step*; *מָעֵם, taste*; *כֶּבֶשׂ, stool*; *צָרוֹחַ, need*; *שְׁבוּק, forgiveness*; *לְבוּשׁ, garment*;—from a verb *עָלָה, חֵן, grace*;—from a verb *פִּי, דַּעַת, knowledge*; *יָדִיעָא, science*;—from a verb *לָא, דְּכוּת, purity*.

2. *מִקְטָל, מִקְטָל, מִקְטֵל*, e.g. *מִזְרָה, bowl*; *מִזְבֵּחַ, altar*;—from verbs *פִּן, מִסָּר, saw*; *מִפְרָא, prison*;—from a *פָּא* verb, *מִימָר, word*;—from a verb *עוֹ, מִבֹּשׁ, touch*.

(b) Nouns derived from the other Conjugations.

1. *Inf. Pahal.* *הַטָּל, הַטֵּל, הַטֹּל* (Arab. form); e.g. *הַטָּל, destruo* (113.) *tion*; *יִפְכָּא, clamour*; *קִדְשָׁא, sanctification*; *רִשְׁלִימָא, reward*;—from a *עוֹ* verb, *צִייר, form*. Of the form *מִקְטָל* (Inf. of Hebr. *Pahal*), *מִזְבֵּחַ, preparation*.

2. *Pahal Participle.*—*מִקְטָל, e.g. מִשְׁפָּח, servant*.

3. *Inf. Aphel.*—*מִקְטָל, מִקְטֵל, מִקְטֹל* (Arab. form), e.g. *מִלְשִׁין, author*; *הַמְסָכָא, concealment*;—from verbs *פִּן, מִגְחִימָא, war*; *מִגְחִימָא, illumination*;—from a verb *פִּי, מִקְטָל, cincture*;—from a verb *עוֹ, מִקְטָל, agitation*.

4. *Schaphel.*—*שְׁמָטָל, e.g. שְׁעָבִיד, servitude*; *Palpel; e.g. בְּלִיל, wheel*, from *בָּלָל*.

Item. 1.—As there are some common forms of Infinitives and Participles, e.g. *הַטָּל*, a question must in some cases arise, whether a noun should properly be regarded as derived from an Infinitive or a Participle. The sense will not always indicate to which class it belongs, as nouns derived from Participles may be abstract, and those derived from Infinitives, concrete,—a fact which need not appear strange, as the use of the *abstract* for the *concrete*, and *vice versa*, is common in all languages.

Rem. 2.—Forms derived from Passives will readily present themselves, e.g. *מִשְׁפָּח, tumult*.

§ 84.—DENOMINATIVE NOUNS.

Denominative nouns include those formed from other nouns, whether the latter be primitive or derived from verbs. The denominatives are in many cases analogous in form to the different classes of verbals, their mode of formation being derived from that of verbals, which were a more ancient part of the language.

The following are some of the common forms:—

(114.)

1. Nouns with the termination *י*, generally adjectives, and forming from numerals, and from the proper names of persons and countries, Ordinals, Patronymics, and Gentiles, e.g. *בְּכָרִי, stranger*; *כַּשְׁדִּי, Chaldean*; *רְבִיעִי, fourth*.

2. *Concrete*s formed by the addition of יָ, e. g. אֲחֵרִי, *another*; מוֹכֵר, *seller*; בֹּכֵסֵר, *despiser*.

3. Many feminines terminating in וֹת and יֹת, and being the *abstracts* corresponding to the *concretes* from which they are formed, e. g. מַלְכוּת, *kingdom*, from מֶלֶךְ; אֲלֻמְנוּת, *widowhood*, from אֶלְמָן; שְׁרָשִׁיר, *a rooting up*, from שָׁרַשׁ.

4. Forms like (a, 2) of the Verbals, e. g. דֹּוֹרֵעַ (דֹּוֹרֵעַ) *doorkeeper*, from דֹּוֹרַע; סָפֵן, *sailor*.

§ 35.—OF THE PLURAL OF NOUNS.

(115.) The *plural* termination of *masculine* nouns is יָ added immediately to the singular, e. g. טוֹר, *rock*, plur. טוֹרִין, *rocks*; but (a) nouns ending in אָ, or יָ, derived from verbs לָא, in the plural terminate in יָ; and (b) those ending in יָ or אִי in the plural terminate in אִין, e. g. גָּלָא, plur. גָּלִין; קִדְמִי, plur. קִדְמִין.

(116.) The plural termination for the *feminine gender* is יָ, e. g. מְדִינָא, *province*, plur. מְדִינִין. This termination immediately takes the place of the termination of singulars ending in אָ, but (a) feminine nouns ending in אָ (from masculines in יָ) form their plural in יָ, and (b) feminines in יָ, יָ, and יָ in the plural terminate in יָ and יָ, e. g. קִדְמִיָּה, plur. קִדְמִיָּין; מְלִכָּה, plur. מְלִכִּין; רַבָּה, plur. רַבִּין; מְשֻׁרִי, plur. מְשֻׁרִין.

(117.) In the Chaldee, as in the Hebrew, many nouns which in the singular have the form of masculines take the feminine termination in the plural, e. g. אָב, *father*, plur. אֲבָהִין; שֵׁם, *name*, plur. שְׁמִין; אָסִי, *physician*, plur. אֲסִין; כְּרִסִּי, *throne*, plur. כְּרִסִּין.

(118.) Again, many nouns of the feminine form in the singular have the masculine plural termination, e. g. אֲמָה, *ell*, plur. אֲמִין; מִלָּא, *word*, plur. מִלִּין; תְּכָא, *chain*, plur. תְּכִין.

(119.) Some nouns have a double form, both the masculine

and feminine, in the plural, e. g. אֲמָה, plur. אֲמִין and אֲמִהִין; בְּרָכָא, *blessing*, plur. בְּרִכִּין and בְּרָכִין; יוֹם, *day*, plur. יוֹמִין and יוֹמִין; קֹל, *voice*, plur. קֹלִין and קֹלִין; שָׁנָא, *year*, plur. שָׁנִין and שָׁנִין.

In some cases, to the feminine plural termination, a second plural termination is added, e. g. עֲלִימָתִין, *where the construct plurals*, as if they were singulars, receive the plural termination יָ.

Some nouns are found only in the singular, e. g. דְּוָהָב, *gold*; בְּרִזָּל, *iron*; (121.) כֶּסֶף, *silver* (the pl. כֶּסֶפִּין denotes silver coins). Others occur only in the plural, e. g. שְׁמַיָּא, *heavens*; חַיִּין, *life*; מַיִין, *water*; פְּנִין, *face*; particularly those denoting different times of life, e. g. נְעוּרִין, *boyhood*.

The dual number is found only in a few instances, in Biblical Chaldee. In the Targums חֲדָיִין, *two*, is sometimes used with nouns to supply the want of a dual.

§ 36.—STATES OF NOUNS.

Besides the states of nouns known in the Hebrew as *the* (122.) *absolute* and *the construct*, there is in the Syriac and Chaldee a third state termed *the emphatic*, or *the definite*. This state is marked by the termination of the noun, and its effect originally was to supply the place of the definite article, e. g. מֶלֶךְ, *king*; מֶלֶכָּא, *the king*, equivalent to מֶלֶךְ in Hebrew. However, in the existing language the original definite sense attached to the emphatic state is in many cases lost, and we find words in this state where it is not intended to express a definite sense. The departure from the original use of the emphatic in this respect is, it may be observed, greater in the Syriac than in the Chaldee.

§ 37.—OF THE CONSTRUCT STATE.

The form of a noun in the *construct* state differs less (123.) from the absolute form in the Chaldee than in the Hebrew, for the absolute forms in the Chaldee being shorter, are less susceptible of contraction. The construct state is, there-

fore, generally distinguished only by its termination. The peculiar terminations are stated in the following rules:—

a. *Masculine* nouns in the singular have no characteristic termination for the construct state.

b. The termination ן of masculine nouns in the plural is changed into ִי , e. g. חֲכִימִי בָבֶל , *wise men*; חֲכִימֵי בָבֶל , *wise men of Babylon*.

c. The termination ָ or ִי of singular *feminine* nouns is changed into ַ . Nouns terminating in ַ and ִי assume the terminations ַת and ִית ,* e. g. מְדִינָה , *province*; מְדִינַת בָּבֶל , *province of Babylon*; מַלְכוּת , *kingdom*; $\text{מַלְכוּת דָּרִיּוֹשׁ}$, *kingdom of Darius*.

d. The feminine plural termination ִי is changed into ַת , and similarly, ִן and ִנ become ַת and ִית , e. g. מְדִינַת , *provinces of the kingdom*.

§ 38.—OF THE EMPHATIC OR DEFINITE STATE.

(124.) The characteristic of this state in both genders and numbers, with the exception of case (*h*) mentioned below, is the termination ָ , which is applied to the noun according to the following rules:—

a. Singular *masculine* nouns not terminating in ָ , or ִי , take immediately the termination ָ , e. g. שׁוּרָה , from שׁוּר . If the noun admits of contraction, the ָ is added to its shortest form, e. g. מֶלֶךְ , from מֶלֶךְ or מֶלֶךְ .

* The terminations ַת and ִית are commonly spoken of as the original feminine terminations, which, the ַ being dropped, become ַת and ִית , see (10, c), and note. The truth rather is, that ַת and ִית were original characteristic feminine terminations, and that a kind of case-ending for the construct state was formed by the addition of ַ . Quite analogous is the relation of the fem. termination ִי to the construct termination ִי . See Fürst, Lehrgeb., § 181.

b. Masculines terminating in ָ , in the emphatic state have the termination ָ ; e. g. נֶלֶךְ , from נֶלֶךְ .

c. The termination ִי of masculine nouns in the plural is changed into ָ , e. g. מְלָכִי , from מְלָכִי . Nouns terminating in ָ in the sing., which in the plur. end in ִי , have for the plur. emphatic termination, as others, ָ , e. g. נֶלֶךְ , from נֶלֶךְ , plur. of נֶלֶךְ .

d. Singular *feminine* nouns ending in ָ form the emphatic by substituting for the fem. termination ָ , and those ending in ִי , ִי , form the emphatic immediately from the construct state by adding ָ , e. g. from מְלָכָה , emph. מְלָכָה ; from מְשִׁירִית , constr. מְשִׁירִית , emph. מְשִׁירִיתָהּ ; from מְלָכִי , constr. מְלָכִי , emph. מְלָכִיָּהּ .

e. If the feminine singular terminates in ִי , the emphatic terminates in ִיתָהּ ; and if the singular terminates in ָ , the emphatic terminates in ִיתָהּ , or ִיתָהּ , e. g. נֶלֶךְ , from נֶלֶךְ , or נֶלֶךְ , from נֶלֶךְ .

f. The emphatic of feminine plural nouns is formed by adding ָ to the construct plural, e. g. מְשִׁירִיתָהּ , from מְשִׁירִיתָהּ .

g. If the feminine singular ends in ָ , the form of the emphatic plural is ִיתָהּ (the ִי of the masc. from which the fem. noun is derived being restored), e. g. נֶלֶךְ , from נֶלֶךְ .

h. The exception to the ָ termination is in the case of masculine nouns ending in the singular in ִי , of which the termination of the emphatic singular is ִיתָהּ , and that of the emphatic plural is ִיתָהּ , e. g. נֶלֶךְ , emph. sing. נֶלֶךְ ; emph. plur. נֶלֶךְ , which is the same as the constr. plur. This is the common form of patronymics and adjectives, and is the masc. form corresponding to fem. nouns in ִיתָהּ , see case (e). Instead of the anomalous forms of the emph.

plur. of nouns of this class, קְדָמָא, קְדָמָא, sometimes, but less frequently, the regular forms קְדָמָא, קְדָמָא, are found.

§ 39.—ON THE SUFFIXES OF NOUNS.

The suffixes appended to nouns, and denoting the genitive of the pronouns, are different in form according as they are appended to singular or plural nouns. The following are the suffixes of each class:—

SUFFIXES OF SINGULAR NOUNS.

<i>Singular.</i>		<i>Plural.</i>	
(125.)	1, c. אֲ, my.	1, c. אֲנֵ, our.	
	2, { m. אֲנִי, (אֲנִי), f. אֲנִי, (אֲנִי), }	2, { m. כֻּן, כֻּן, f. כֻּן, כֻּן, }	thy. your.
	3, { m. הִיא, f. הִיא, }	3, { m. הֵם, הֵם, f. הֵם, הֵם, }	his. their.
			her.

SUFFIXES OF PLURAL NOUNS.

<i>Singular.</i>		<i>Plural.</i>	
(126.)	1, c. אֲ, my.	1, c. אֲנֵ, our.	
	2, { m. אֲנִי, (אֲנִי), f. אֲנִי, (אֲנִי), }	2, { m. אֲנִי, אֲנִי, f. אֲנִי, אֲנִי, }	thy. your.
	3, { m. אֲנִי, אֲנִי, f. אֲנִי, אֲנִי, }	3, { m. אֲנִי, אֲנִי, f. אֲנִי, אֲנִי, }	his. their.
			her.

(127.) Rem. 1.—Instead of the sing. suff. of 3 masc. sing. אֲנֵ * אֲנֵ is found in two places, in Dan. iv. 15, v. 8. This suff. is frequently written fully אֲנֵ. The plur. suff. of 3 masc. sing. אֲנֵ is sometimes used for the singular in the Targums.

* For convenience, sing. suff. and plur. suff. are used to designate the forms of suffixes for singular and plural nouns respectively.

Rem. 2.—The words אֲבִי, *father*; אֲחִי, *brother*; אֲמִי, *father-in-law*, take (128.) with suffixes the forms אֲבִי, אֲחִי, אֲמִי, and the sing. suffixes of the 2 and 3 pers. sing. have with these nouns the forms, אֲבִי, אֲחִי, אֲמִי; thus, אֲבִי, אֲחִי, אֲמִי.

Rem. 3.—אֲנֵ and אֲנֵ are orthographic variations for the usual (129.) form of the plur. suff. of 2 masc. sing. The plur. suff. of 2 fem. sing. is sometimes written אֲנֵ, thus coinciding with the contracted masc. form.

§ 40.—NOUNS WITH SUFFIXES.

The changes that nouns in the Chaldee undergo with (130.) suffixes are less than in the Hebrew, for the reason alluded to (123). The following are the rules as to the modifications arising from the suffixed state:—

a. The termination of *masculine* derivative nouns in אֲ, with suffixes, is changed into אֲ, e. g. קְדָמָא, from קְדָמָא. The termination of nouns in אֲ is changed into אֲ, e. g. גְּלִיָּה, from גְּלִיָּה. This is analogous to what we have seen to take place in the formation of the emphatic state of these nouns.

b. The plural suffixes displace the plural termination of masculine nouns, e. g. מְלָכִין, *kings*; מְלָכִין, *your kings*. In fact, the אֲ of the plural suffixes belongs to the plural (construct) termination of the noun, as in Hebrew, see Gesen., Hebr. Gramm., § 89, 3.

c. The rules for the formation of the suffixed state of *feminine* singular nouns are the same as those for the formation of the emphatic state, as will be seen by a reference to the Paradigm of feminine nouns.

d. The plurals of feminine nouns take the suffixes appended immediately to their construct forms.

In the Syriac the same suffixes are used for both numbers of feminine (131.) nouns. This departure from the analogy of the Hebrew is also common

in the Chaldees; and we frequently meet with plur. fem. nouns with the suffixes of the sing. form.

§ 41.—INFLEXION OF MASCULINE NOUNS.

- (132.) We have seen that changes in the noun occur under various circumstances, viz., in passing (1) from the sing. to the plur.; from the absolute to the (2) construct, (3) emphatic, and (4) suffixed, forms, both singular and plural. These changes are termed inflexion or declension. As regards declension, masculine nouns may conveniently be divided into eight classes, types of each of which are given in the Paradigms. The principle of the classification will be afterwards explained.

Paradigms of Masculine Nouns.

	I.	II.	III.	
			a	b
<i>Sing. absol.</i>	מְדוֹר (abode.)	פְּתָנָם (word.)	עֵלָם (aga.)	יָד (hand.)
<i>constr.</i>	מְדוֹר	פְּתָנָם	עֵלָם	יָד
<i>emph.</i>	מְדוֹרָא	פְּתָנָמָא	עֵלָמָא	יָדָא
<i>m. suff.</i>	מְדוֹרָה	פְּתָנָמָה	עֵלָמָה	יָדָה
	מְדוֹרְכוֹן	פְּתָנְכוֹן	עֵלְמְכוֹן	יָדְכוֹן
<i>Plur. absol.</i>	מְדוֹרִין	פְּתָנִין	עֵלְמִין	יָדִין
<i>constr.</i>	מְדוֹרִי	פְּתָנִי	עֵלְמִי	יָדִי
<i>emph.</i>	מְדוֹרִיא	פְּתָנִיא	עֵלְמִיא	יָדִיא
<i>m. suff.</i>	מְדוֹרְהִי	פְּתָנְחִי	עֵלְמוֹחִי	יָדְחִי
	מְדוֹרִיכוֹן	פְּתָנְכוֹן	עֵלְמִיכוֹן	יָדִיכוֹן

IV.

	a	b	c
<i>Sing. absol.</i>	מֶלֶךְ, מַלְכָּה (king.)	סֵפֶר (book.)	עֵין (eye.)
<i>constr.</i>	מֶלֶךְ, מַלְכָּה	סֵפֶר	עֵין
<i>emph.</i>	מֶלְכָּא	סִפְרָא	עֵינָא
<i>m. suff.</i>	מֶלְכָּה	סִפְרָה	עֵינָה
	מֶלְכָּכוֹן	סִפְרָכוֹן	עֵינְכוֹן
<i>Plur. absol.</i>	מַלְכִין	סִפְרִין	עֵינִין
<i>constr.</i>	מַלְכִי	סִפְרִי	עֵינִי
<i>emph.</i>	מַלְכִיא	סִפְרִיא	עֵינִיא
<i>m. suff.</i>	מַלְכִּיהִי	סִפְרִיחִי	עֵינִיחִי
	מַלְכִּיכוֹן	סִפְרִיכוֹן	עֵינִיכוֹן

Paradigms of Masculine Nouns—continued.

V.		VI.	
		a	b
ing. absol.	מִתְקַטֵּל (killed.)	יָם (sea.)	אָם (people.)
constr.	מִתְקַטֵּל	יָם	אָם
emph.	מִתְקַטֵּלָּה	יָמָה	אָמָה
m. suff.	מִתְקַטֵּלִּי	יָמִי	אָמִי
	מִתְקַטֵּלִּיךְ	יָמֶיךָ	אָמֶיךָ
plur. absol.	מִתְקַטֵּלִּים	יָמִין	אָמִין
constr.	מִתְקַטֵּלִּי	יָמִי	אָמִי
emph.	מִתְקַטֵּלִּיָּה	יָמִיָּה	אָמִיָּה
m. suff.	מִתְקַטֵּלִּי	יָמִי	אָמִי
	מִתְקַטֵּלִּיךְ	יָמֶיךָ	אָמֶיךָ

VII.		VIII.	
		a	b
ing. absol.	גִּלְיָה (revealer.)	מְגִלִּי	קְדָמִי (first.)
constr.	גִּלְיָה	מְגִלִּי	קְדָמִי
emph.	גִּלְיָהָ	מְגִלִּיָּה	קְדָמִיָּה
m. suff.	גִּלְיָהִי	מְגִלִּיָּהִי	קְדָמִיָּהִי
	גִּלְיָהֶיךָ	מְגִלִּיָּהֶיךָ	קְדָמִיָּהֶיךָ
plur. absol.	גִּלְיָהִים	מְגִלִּיָּהִים	קְדָמִיָּהִים
constr.	גִּלְיָהִי	מְגִלִּיָּהִי	קְדָמִיָּהִי
emph.	גִּלְיָהִיָּה	מְגִלִּיָּהִיָּה	קְדָמִיָּהִיָּה
m. suff.	גִּלְיָהִי	מְגִלִּיָּהִי	קְדָמִיָּהִי
	גִּלְיָהֶיךָ	מְגִלִּיָּהֶיךָ	קְדָמִיָּהֶיךָ

EXPLANATIONS.

To Parad. I. belong generally all unchangeable nouns. (133.) Such are those which have one of the long vowels יִ, יָ, יוּ, before the last consonant.

Examples are מִוֶּרֶד, *mountain*; רִישׁ, *head*; יוֹם, *day*; אֶפְרוֹן, *furnace*; (134.) כְּרוֹן, *herald*; כֵּן, *fish*; הַמַּדְלֵךְ, *slayer*.

To Parad. II. belong nouns of one or more syllables, (135.) having ׀ in the final syllable, such as קוֹל, *voice*; אֵת, *sign*; שְׁאֵר, *remnant*; אֵילָן, *tree*; פֶּתֶן, *word*. The ׀ in the constr. sing. is shortened into ׀, e. g. אֵילָן הַיָּדָא, *the tree of life*. Before suffixes beginning with a vowel it remains unchanged, e. g. לִישְׁנִי, *my tongue*: likewise, in the abs. and emph., and generally in the constr. plur. Before suffixes beginning with a consonant sometimes the ׀ remains unchanged, at other times passes into ׀; thus, מְדִרְהוֹן, *their abode*, Dan. ii. 11; but דְּתִבּוֹן, *your sentence*, Dan. ii. 9.

אֶשְׁפִּי, *my fire*, Dan. ii. 27, iv. 7, from the sing. אֶשׁ, *fire*, are formed irregularly, as if from a sing. אֶשְׁפִּי.

To Parad. III. belong nouns with ׀ or ׀ in their final (137.) syllable, and which are either monosyllabic, or dissyllabic; with the vowel of the first syllable unchangeable.

Examples are זֶן, *species*; שֵׁם, *name*; כֹּהֵן, *priest*; הַמַּלְאָכִים, *killers*; (138.) מִסְפָּד, *mourning*; פְּרוֹד, *iron*, emph. פְּרוֹדָא also belongs to this class. Such instances as קְדָמִי for קְדָמִי, are contrary to analogy, and the vocalization is inaccurate. Tho ׀ of monosyllables before כֵּן and הוּן becomes ׀ or ׀, e. g. שְׂמִינִי, *my oil*.

To Parad. IV. belong those nouns which correspond to (139.) the different classes of Hebrew Segholate forms. Sometimes, but almost exclusively in Biblical Chaldee, their form is the same as in Hebrew, with ׀ in both syllables.

The peculiarity of their inflexion is that they resume their monosyllabic ground-form with a vowel under the first letter in all cases where they receive an increase at the end, as by the addition of suffixes, by the emphatic termination אָ, and even by the plural termination, in which last respect they depart from the analogy of Hebrew Segholates, e. g. מִלְכָּה, מִלְכִּין, מִלְכִּין, from מֶלֶךְ.

- (140.) The vowel of the inflexion-forms of nouns of the forms אָ, אָ, אָ, is אָ, or אָ, more rarely אָ, אָ naturally when the first or second letter is a guttural. Cholem sometimes is retained, sometimes passes into אָ, e. g. שְׁרָשְׁרָהּ, from שָׂרָשׁ, Dan. iv. 15. Such forms as כְּתִילָא, נְבִירָא, from כְּתִיל, נְבִיר, are accounted for by supposing original forms כְּתִיל, נְבִיר.

- (141.) In such forms as עֵין the י sometimes becomes a consonant, e. g. constr. plur. עֵינֵי, but also עֵינִי; emph. sing. עֵינָא, or עֵינִי, &c.

- (142.) To Parad. V. belong the Ithpehal participles. The inflexion is similar to that of Class IV. The vowel of the last syllable falling away, when the word receives an increase at the end, the antepenult. letter takes a helping vowel.

- (143.) To Parad. VI. belong nouns, the last letter of which is doubled when the word receives an increase at the end. They are for the most part monosyllabic, and derived from verbs עָ. The final vowel, in consequence of the sharpening of the syllable, is changed into its corresponding short vowel. In some nouns אָ passes into אָ; e. g. צֶדֶק, side, emph. צֶדֶקָא. כֹּל, totality, i. e. all, in Biblical Chaldee, is in the emph. כֹּלָא, but in the constr., and with suff., כֹּל (with Qam. Chat.), e. g. כְּלָהּוֹן, Dan. ii. 38. In the Targums the vowel is ו, or אָ e. g. כְּלָכֹן, כְּלָהּוֹן.

- (144.) To Parad. VII. belong forms derived from verbs לָא,

comprehending Nouns, Participles, and Infinitives. These forms terminate variously in אָ, אָ, אָ, אָ. As a general rule, in the sing. the original אָ appears as a consonant when the word receives an increase, e. g. נְלִיאָ, נְלִיָּה, from נְלִיאָ. In the plural there is a contraction, and the אָ belonging to the plural termination only appears, e. g. נְלִיָּה, נְלִיָּה. Instances occur where there is a further contraction, and the plur. termination becomes אָ, or, according to the analogy of the same class of Hebrew nouns, אָ, e. g. רְשָׁ, Gen. xxxvii. 13; יְשָׁ, Job. i. 13.

Such forms as כְּבִי, כְּבִי, properly belong to Class III., taking, like (145.) nouns of that class, a helping vowel, when the word receives an addition; e. g. emph. sing. כְּבִיָּה, כְּבִיָּה. The emph. plur. כְּבִיָּה must be referred to a singular יְבִי. The inflexion of some nouns of this form is irregular, e. g. עֵנִי, wretched, fem. עֵנִי, constr. plur. עֵנִי, emph. plur. עֵנִיָּה, נְקִי, pure, plur. נְקִיָּה, constr. plur. נְקִיָּה.

Infinitives Pehal of verbs לָא are either inflected regularly according to (146.) this Paradigm, retaining the אָ (as אָ), or drop it, e. g. מְבַכְיָה, from בָּכָא, with suff. of 3 masc. sing.; מְבַכְיָה, from בָּכָא, with suff. of 2 masc. sing.

To Parad. VIII. belong nouns ending in אָ (אָ). (147.) These nouns are for the most part denominatives, and are either Ordinals, Patronymics, or Gentiles. Some adjectives derived from verbs לָא, e. g. עֲלִי, וְכִי, are also included in this class. In inflexion the אָ is changed into אָ (moveable), which forms a syllable with the emph. or plur. termination, or suffix. The אָ of the second syllable, which thus becomes open, is changed into אָ.

It has been stated (124, A) that the emph. plur. of nouns of this class has (148.) usually the anomalous termination אָ, so that the constr. and emph. forms of the plur. are identical. In place of the termination אָ, we find in Biblical Chaldee אָ, e. g. יְהוּדָא, יְהוּדָא. This is sometimes termed the Syriac form, the termination of the emph. plur. of nouns in Yud being אָ, e. g. from מְשִׁיָּה, מְשִׁיָּה.

§ 42.—INFLEXION OF FEMININE NOUNS.

Feminine nouns may be divided into three classes, types of each of which are exhibited in the Paradigms.

Paradigms of Feminine Nouns.

I.

	a	b	c
<i>Sing. absol.</i>	מְדִינָה (province.)	מַלְכוּת (kingdom.)	מִדְּבָר (sourse.)
<i>constr.</i>	מְדִינָה	מַלְכוּת	מִדְּבָר
<i>emph.</i>	מְדִינָה	מַלְכוּת	מִדְּבָר
<i>m. suff.</i>	מְדִינָה	מַלְכוּת	מִדְּבָר
	מְדִינָהוֹן	מַלְכוּתוֹן	מִדְּבָרָהוֹן
<i>Plur. absol.</i>	מְדִינֹן	מַלְכוֹן	מִדְּבָרִין
<i>constr.</i>	מְדִינָה	מַלְכוּת	מִדְּבָר
<i>emph.</i>	מְדִינָה	מַלְכוּת	מִדְּבָר
<i>m. suff.</i>	מְדִינָהוֹי	מַלְכוּתוֹי	מִדְּבָרָהוֹי
	מְדִינָהוֹן	מַלְכוּתוֹן	מִדְּבָרָהוֹן

II.

	a	b	c
<i>Sing. absol.</i>	אַרְמְלָה (widow.)	צְלוּה (prayer.)	נְלִיָּה (fem. of נְלִיָּה.)
<i>constr.</i>	אַרְמְלָה	צְלוּה	נְלִיָּה
<i>emph.</i>	אַרְמְלָה	צְלוּה	נְלִיָּה
<i>m. suff.</i>	אַרְמְלָה	צְלוּה	נְלִיָּה
	אַרְמְלָהוֹן	צְלוּתוֹן	נְלִיָּהוֹן
<i>Plur. absol.</i>	אַרְמְלוֹן	צְלוֹן	נְלִיָּין
<i>constr.</i>	אַרְמְלָה	צְלוּה	נְלִיָּה
<i>emph.</i>	אַרְמְלָה	צְלוּה	נְלִיָּה
<i>m. suff.</i>	אַרְמְלָהוֹי	צְלוּתוֹי	נְלִיָּהוֹי
	אַרְמְלָהוֹן	צְלוּתוֹן	נְלִיָּהוֹן

III.

EXPLANATIONS.

To Parad. I. belong all unchangeable feminine nouns (149.) ending in נְ, י, יְ, of which the last syllable begins with one consonant, e. g. is such a syllable as מְדָ, כִּי, רִי. The formation of the construct and emphatic states, of the plural, &c., follows immediately, from the rules already given (§§ 35, 37, 38), and requires no further explanation.

To Parad. II. belong nouns of which the final syllable (150.) begins with two consonants, or if a consonant with נְ be regarded as forming a syllable, those of which the penultimate syllable has Sheva. When the word receives an increase at the end, as by the emphatic termination, or by suffixes being appended, two consonants with half-vowels would come together, e. g. from אַרְמְלָה, אַרְמְלָהּ, like מְלִכָּה. To prevent this, the first takes a full vowel, generally – or –; sometimes, but rarely, נְ, e. g. from שְׂפָה, emph. שְׂפָהּ, from אֲנָהּ, אֲנָהּ, from חֶמֶת, חֶמֶת.

Nouns of this form ending in י or יְ are inflected in (151.) the singular, as Class I., but in the plural necessarily take a helping vowel, – or –, e. g. זְכוּ, plur. זְכוֹן, &c.

Some nouns having a half-vowel under the first radical, and of which (152.) the second is נ, in inflexion suffer the vowel to pass to the first letter, e. g. from מִצְחָה, plur. מִצְחָהּ.

To this class belong derivatives from verbs לֹא ending (153.) in נְ following a consonant without a vowel. In the sing. emph. and the sing. with suffixes, to avoid the concurrence of two Shevas, a helping vowel (–), is assumed, in which the י quiesces, e. g. from נְלִיָּה, emph. נְלִיָּהּ for נְלִיָּהּ.

To Parad. III. belong feminine nouns in נְ, coming (154.) from masculines in נְ.

The נ, it is seen, in the emph. sing and plur., and be- (155.)

fore suffixes, becomes ' moveable ; but in many cases, too, the ' quiesces in — or =, e. g. רַב־יֵשׁוּעָה, קַדְמִיתָא, קַדְמִיתָא, חֲמִישִׁיתָא, תְּלִיתִיתָא.

(156.) The usual termination of the plur. abs. is אָן ; but the termination ךְּ is also found, e. g. from sing. נִזְכָּרִי, נִזְכָּרִין.

(157.) Rem. 1.—It sometimes happens that nouns of one class take the plural which, according to analogy, belongs to nouns of a different class, e. g. עֲלָא, plur. עֲלָין, as if from sing. עָלִי, שָׁמַא, plur. שָׁמִין.

(158.) Rem. 2.—When feminine nouns are derived from masculines by the addition of one of the feminine terminations, אָתָּא, יָ, וֹ, the modification of the form is the same as in passing from the abs. to the emph. state of the masc. noun, e. g. עֵילָמָא from עֵילָם, מִלְכָּא from מִלְכָּא, and מִלְכָּתָא from מִלְכָּא, &c.

§ 43.—IRREGULAR AND DEFECTIVE NOUNS.

(159.) There are several nouns, the inflexion of which does not conform to the general rules which have been given, and which exhibit various irregularities, arising in many cases from the derivation of the forms from a second unused ground-form. Most of the words affected with these anomalies are irregular in the cognate dialects also. They are, generally speaking, the words in most common use.

The following are some of those of most frequent occurrence:—

אָב or אַב, *father*; emph. אָבָא; with suffixes, אָבִי, e. g. אָבִיךָ (for אָבִי, *my father*, the emph. is always used, except in one place, Dan. v. 13); plur. אָבִין; constr. אָבִיתָא; emph. אָבִיתָא; with suff. אָבִיתָי, but also אָבִיתָי.

אָח, *brother*; emph. אָחָא; with suff. אָחִי, אָחִיךָ, אָחִיךָ, or אָחִיךָ; plur. אָחִין; with suff. אָחִיךָ, אָחִיךָ, אָחִיךָ, אָחִיךָ.

אָמ, *mother*; emph. אָמָא; plur. אָמִין; with suff. אָמִיךָ and אָמִיךָ.

אָנֶשׁ, *man* (by ophæ. נֶשׁ); plur. אָנְשִׁין and נְשִׁין; constr. אָנְשִׁי.

אָמָא, אָמָא, אָמָא, in pause אָמָא, *woman*; constr. אָמָא; plur. נְשִׁין; emph. נְשִׁיא.

בֵּיתָא, *house*; constr. בֵּיתָא; emph. בֵּיתָא; plur. בֵּיתִין; constr. בֵּיתִי, with suff. בֵּיתִיךָ.

בֶּר, *son*; emph. בֶּרָא; with suff. בֶּרֶךְ, בֶּרֶיךָ; plur. בְּרִין (from בֶּן); constr. בְּרִי; emph. בְּרִיא. In one place the sing. emph., with א prosthet, אָבִיא.

בִּתָּא, *daughter*; emph. בִּתָּא; with suff. בִּתִּי, plur. בְּנִין (from בֵּן); emph. בְּנִי.

כַּף, *hand*; emph. כַּף, and with א prosthet. אָכַף; with suff. יָדִי, and יָדִיךָ.

עָם, *people*; plur. עָמִין (like Syr., ܥܡܝܢ, from ܥܡ); emph. עָמִי.

שֵׁם, or שֵׁם, *name*; emph. שֵׁמָא; with suff. שֵׁמִיךָ; plur. שְׁמִין; constr. שְׁמִיתָא; with suff. שְׁמִיתָי.

This list does not comprehend all irregular nouns, but it is unnecessary to extend it, as the unusual forms are indicated in the Lexicons.

§ 44.—NUMERALS.

The cardinal numbers are properly abstract substantives (160), as in Hebrew, and have both a masculine and a feminine form. The Chaldee has the same peculiarity in reference to the cardinal numbers as the other Shemitic languages, namely, that the masc. forms of the nouns from 3 to 10 are used with fem. nouns, and the fem. forms with masc. nouns.*

The following Table exhibits the abs. and emph. states (161.) of both genders of the numerals from 1 to 10:—

* For an explanation of this phenomenon see Gesen., *Hebr. Gramm.*, § 95, 1.

Masculine.

Absol.	Constr.
1. חָד	חֹד
2. חָדָיִן	חֲדָיִי
3. חֲלָחָא	חֲלָחִית
4. אַרְבָּעָא	אַרְבַּעַת
5. חֲמִשָּׁא	חֲמִשַּׁת
6. שֵׁתָא	שֵׁתִּית
7. שִׁבְעָא	שִׁבְעַת
8. תְּמַנְיָא	תְּמַנִּית
9. תְּשַׁעָא	תְּשַׁעַת
10. עֶסְרָא	עֶסְרִית

Feminine.

Absol.	Constr.
חֲדָא	חֲדָת
חֲדָיִין	חֲדָתִי
חֲלָת	חֲלָתִי
אַרְבַּע	אַרְבַּעַתִּי
חֲמִשַּׁת	חֲמִשַּׁתִּי
שֵׁת	שֵׁתִּיתִי
שִׁבַּע	שִׁבְעַתִּי
תְּמַנִּי	תְּמַנִּיתִי
תְּשַׁע	תְּשַׁעַתִּי
עֶסְרִי	עֶסְרִיתִי

- (162.) a. When חֲדָיִי is joined to suffixes, it has the form חֲדָיִי, e. g. תְּרִיחִין, *both of them*; תְּרִיכִין, *both of you*.

δ. שֵׁת is also written שֵׁת. For שִׁבְעָא we find שִׁבְעָת; שֵׁב, and שֵׁב, and for עֶסְרִי, עֶשְׂרִי.

- (163.) The numbers from 11 to 19 are expressed by joining to the units the numeral *ten* (in the form עֶסְרִי masc. and עֶסְרִי fem.). In this case the form of the units is slightly modified. In the later Targums the units and עֶסְרִי, or עֶסְרִי, are contracted into one word.*

In the following Tables the contracted forms are given in parentheses:—

* As in our language, *fourteen*, i. e. *four ten*, &c.

Masculine.

11. חֲדָ עֶסְרִי	(חֲדָסְרִי)
12. חֲדָיִ עֶסְרִי	(חֲדָיִסְרִי)
13. חֲלָחָא עֶסְרִי	(חֲלָחִיסְרִי, חֲלָיִסְרִי)
14. אַרְבָּעָא עֶסְרִי	(אַרְבַּיִסְרִי)
15. חֲמִשָּׁא עֶסְרִי	(חֲמִישִׁסְרִי)
16. שֵׁתָא עֶסְרִי	(שֵׁתִּיסְרִי)
17. שִׁבְעָא עֶסְרִי	(שִׁבְסְרִי)
18. עֶסְרִי { חֲמִנָת } { חֲמִנָיָא }	(חֲמִנִּיסְרִי)
19. חֲשַׁעָא עֶסְרִי	(שִׁתְסְרִי)

Feminine.

11. חֲדָא עֶסְרִי	(חֲדָסְרִי)
12. חֲדָתָא עֶסְרִי	(חֲדָתִיסְרִי)
13. חֲלָת עֶסְרִי	(חֲלָיִסְרִי)
14. אַרְבַּע עֶסְרִי	(אַרְבַּיִסְרִי)
15. חֲמִשַּׁת עֶסְרִי	(חֲמִישִׁסְרִי)
16. שֵׁת עֶסְרִי	(שֵׁתִּיסְרִי)
17. שִׁבַּע עֶסְרִי	(שִׁבְסְרִי)
18. תְּמַנִּי עֶסְרִי	(חֲמִנִּיסְרִי)
19. תְּשַׁע עֶסְרִי	(שִׁתְסְרִי, שִׁתְסִי)

Twenty is expressed by עֶסְרִין or עֶסְרִין, the plur. of עֶסְרִי (164.) *ten*. The *tens* from 30 to 90 are expressed by the plurals of the corresponding units, e. g. תְּלָתִין, 30; אַרְבָּעִין, 40; חֲמִשִּׁין, 50; שֵׁתִין, 60; שִׁבְעִין or שִׁבְעִין, 70; תְּמַנִּין or תְּמַנִּין, 80; תְּשַׁעִין, 90. These are all of *common gender*.

The intermediate numbers between the tens, 21 to 29, (165.) &c., are expressed by connecting the unit with the ten by the copulative ו, the ten being placed first, e. g. עֶסְרִין וְחָדָא, *masc.*; עֶסְרִין וְחֲמִשָּׁא, *fem.* 21; תְּלָתִין וְחֲמִשָּׁא, *masc.* 35; אַרְבָּעִין וְשִׁבַּע, *fem.* 47.

(166.) The remaining numerals are as follows:—

100.	מֵאָה
200.	מֵאָה אוּ מֵאָהִין
300.	שְׁלֹשׁ מֵאָה
400.	אַרְבַּע מֵאָה

And so on, the fem. abs. of the units being always prefixed.

1000.	אַלֶּף
2000.	תְּרֵין אֲלָפִין
3000.	שְׁלֹשָׁה אֲלָפִין
4000.	אַרְבָּעָה אֲלָפִין

And so on, the masc. abs. of the units being always prefixed.

10000.	עֶסְרֵה אֲלָפִין (or רֶבֶוּ)
120000.	תְּרֵיםָלָשׁ עֶסְרֵי רִבּוֹן, i. e. <i>twelve ten-thousands</i> .

The letters of the alphabet are employed in Chaldee in the same manner as in Hebrew to designate numbers. See Gesen., *Hebr. Gramm.*, § 5, Rem. 3; Lee's *Hebr. Gramm.*, Arts. 20–22.

(167.) The ordinals for numbers from 3 to 10 are formed from the cardinal numbers by the addition of the adjectival termination ךֿ (אֵי-), the principal vowel of the cardinal being changed into ךֿ. They are as follows:—

Masculine.	Feminine.
3. תְּלִיתִי	תְּלִיתָה
4. רְבִיעִי	רְבִיעָה
5. חֲמִישִׁי	חֲמִישָׁה
6. שְׁטִיתִי	שְׁטִיתָה (emph.)
7. שְׁבִיעִי	שְׁבִיעָה (emph.)
8. חֲמִישִׁי	חֲמִישָׁה (emph.)
9. תְּשִׁיעִי	תְּשִׁיעָה (emph.)
10. עֶסְרִי	עֶסְרִיתָה (emph.)

The ordinal *first* is expressed by קְדָמִי (in Talm. קָדְמִי), (168.) from קָדַם, *beginning*; that for second by תְּנִינִי, from תָּנָה, i. q. Hebr. שָׁנָה, *to repeat*. *First* and *second* are also expressed by קְדָמִין and אַחֲרֵין.

Rem.—For the usual form תְּלִיתִי we find, Dan. v. 7, תְּלִיתִי: however, see the Anal. on the verse.

The ordinals from 11 to 19 are expressed by compounds (169.) of the cardinal units, and the ordinal עֲשִׂירִי, *tenth*, the latter being contracted to סְרִי or סְרָאִי, e. g. חֲדָסְרָאִי or תְּרִסְרִי, *eleventh*; תְּרִסְרִי, *twelfth*, and so on.

The ordinals beyond 19 have no peculiar forms, but are (170.) expressed by the cardinals. Beyond 10 in Hebrew the ordinals have no peculiar forms.

CHAPTER IV.

OF THE PARTICLES.

§ 45.—IN GENERAL.

The general name of *Particles* is given to words employed (171.) to modify the idea expressed by other words, or to indicate the relation between words or parts of a sentence. They comprehend Adverbs, Prepositions, Conjunctions, and Interjections. The Particles in Chaldee are either (1) primitive, or (2) derived from other parts of speech. Both primitive and derived particles may be other parts of speech, e. g. nouns, which are used as particles, and which, in some cases, do not appear ever to have been used otherwise.

§ 46.—ADVERBS.

- 172.) The following adverbs may be regarded as *primitive*:—**לֹא**, *not*; **אָן**, *where?* **אָלס**, *also*; **הֵרָא**, *here*; **הֵרָא**, *there*, and perhaps **כֵּתִי**, *when?*
- 173.) The following are *derived* adverbs, with proper adverbial terminations:—**יָמָם**, *by day*; **יוֹמָנָא**, *daily*; **אֲסִפְרָנָא**, *carefully*; **תַּנְיָנוּת**, *again*; **אַרְמִית**, *in Aramaic*.
- 174.) Instances of other parts of speech which came to be used as adverbs are substantives, e.g. **כָּלֵל**, *wholly* (*completion*); **תַּחְתָּא**, *below* (*lower part*); verbs, e.g. **תּוֹב**, *again* (*Infin. of verb*); **מִפְרָע**, *backwards* (*part. Aphel of פָּרַע*); adjectives, e.g. **כֵּן**, *certainly, so* (*firm*); substantives with prepositions, e.g. **מִיָּד**, *instantly* (*from the hand, off-hand*); **כְּתוּדָא**, *together* (*as one*); **בְּפִרָּע**, *partly* (*in part*).
- 175.) The list of adverbs formed from nouns with prepositions might be easily extended. Thus we find **כְּהַשְׁטָא** *truly* (*in truth*); **בְּחֵיל**, *mightily* (*with might*),—of speaking, *aloud*; **בְּתַהוּף**, *violently* (*with violence*). In many cases, however, it might appear that such words should be regarded as periphrases of adverbs, rather than as adverbs. In all languages similar periphrases are common.
- 176.) Examples of compound adverbs are **אֵימָתִי**, *ever?* comp. of **אֵי** and **מָתִי**; **מִפְּהָא**, *from here*, comp. of prep. **מִן** and **פָּה**; **מִתְּהָם**, *from there*, comp. of **מִן** and **הֵם**.
- 177.) The adverbs **אֵי** and **אֵינִי** (*lit. being, existence*), *there is*, and **לֵית** = **לֵית אֵי**, *there is not*, with suffixes, express the persons of the verb substantive, e.g. **אֵינִי**, *he is*; **לֵיתִי**, *he is not*.
- 178.) The interrogative **הִי** is an instance of an adverb formed by abbreviation from a longer word, if it be, as Gesenius thinks, contracted from **הִל**. It is generally pointed with **ֿ**, but with **ֿֿ** before **א**, or a letter with Sheva.

§ 47.—PREPOSITIONS.

The following are original prepositions, namely, (a) the (179.) inseparable prepositions, which are the same as those in Hebrew:—

בְּ, *in, on, with*.

לְ, *to, towards*.

כְּ, *like, as*.

These are regularly pointed with Sheva, which, according to the common rules, before a word whose first letter has Sheva, becomes (ֿ), or before a Chateph is changed into the corresponding short vowel, e.g. **בְּכַר**, *בְּסִפֵּר*, *בְּאֵנֶשׁ*. Before feeble letters a contraction commonly takes place, e.g. **לְאֵלֶּהָ** for **לְאֵלֶּהָ**. With the suffixes we have **בִּי**, **בְּךָ**, **בְּדָךְ**, **בְּהָ**, **בְּנָה**, **בְּכֹן**, **בְּרֹן**, &c. **בִּי**, the form of **בְּ**, as a separable preposition, is sometimes found. (b) The prepositions **לְוֵת**, *to, at*; **כְּמֵת** and **כְּנֵת**, *as, like*, which with nouns are separable, but are joined immediately to the suffixes, and then appear as inseparable, e.g. **לְוֵתִי**, *upon*; **כְּנֵתִי**, *also* **עַל**, *upon*; **מִן**, *from*; **עִם**, *with*; **בֵּין**, *between*.

Of the original prepositions that have been specified, even the simplest, e.g. the inseparables **בְּ**, **לְ**, **כְּ**, cannot be regarded as *primitive*. See Gesen. *Hebr. Gramm.*, § 100, 2, note. Many of them, e.g. **עַל**, **בֵּין**, **כְּנֵת**, **לְוֵת**, are properly nouns in the construct state. They are, however, rightly described as original prepositions, as they do not appear to have been ever otherwise employed.

The following are examples of other parts of speech (180.) which came to be used as prepositions:—**חֲלִיפָא**, *in place of*, *lit. change*; **תַּחְתָּא**, *under*, *lit. lower part*; **בְּתֵר**, *after*, contracted from **בְּתֵרָא**, *in the place of*.

Prepositions originally nouns with suffixes sometimes appear as fem. (181.) forms; thus **אֲסִפְרָתִּי**, *on account of*; **אֲסִפְרָתִּי**, *on account of me*. Sometimes they take the suffixes used with plurals; e.g. **עֲלֵיכֹן**, *upon*.

- (182.) The preposition כֵּן is either used separately, or is joined to the noun which it governs. In the latter case, the כ is either assimilated, e. g. מִכֵּית; or, if the first letter of the noun be a guttural, it becomes כֵּן, e. g. מִכֵּן. With the suffixes it is written כֵּן, e. g. מִכֵּן. Similarly, with suffixes עִם becomes עִמֵּי, e. g. עִמֵּי. עִמֵּי.
- (183.) The following are compound prepositions—לְקֵדָם, לְקֵדָם, לְקֵדָם, בְּלֵא, בְּלֵא, בְּלֵא, בְּרֵא, &c.

§ 48.—CONJUNCTIONS AND INTERJECTIONS.

- (184.) The conjunctions which may be regarded as primitive are וְ, *and*; כִּי, *as*; הֵן, *if*; כִּד, *as*; אֲרִי, *since*; או, *or*.

Rem.—Though these conjunctions are commonly regarded as primitive, it is to be recollected that even the simplest of them can be connected with primitive nouns, or verbal roots. The conjunctive and prepositional senses of וְ are intimately connected, and it is not plain in some cases to which class of particles it should be assigned.

- (185.) Derived (compounded) conjunctions are, לְהֵן, *therefore* (comp. of לְ, and pron. הֵן, *they*); לֹא, *no* or לֹא, *so that not*; עַד, *until that*; וְלֵא, *because*.

- (186.) Examples of conjunctions borrowed from other parts of speech are בְּרֵא, *but*; דִּי, *that* (properly the relative, as אֲשֶׁר in Hebr.; comp. Lat. *quod*.)

The rules for pointing וְ and דִּי are the same as for the inseparable propositions. The conj. וְ is pointed as in Hebrew.

- (187.) Of *Interjections*, some are onomatopoeic, being merely the sounds expressing certain feelings, e. g. הֵא, *ho!* וְי, *woe*, *alas*; comp. Lat. *væ*; לֵי or לֵי, *O that!*—or they are borrowed from other parts of speech which naturally came to have the character of interjections, e. g. בְּרֵא (by entreaty) *I beseech!*—חֲבוֹל (ruin) *alas!*—חֲבוֹ (Imp. Plur. from חֲבו) *come on!*

PART III.

S Y N T A X .

CHAPTER I.

S Y N T A X OF THE NOUN.

§ 49.—RELATION OF THE SUBSTANTIVE TO THE ADJECTIVE.

In the Chaldee, as in the Hebrew, adjectives being few in number, the deficiency is supplied by substantives in the following ways:—

The noun denoting the quality, which would be expressed by an adjective in other languages, follows as a genitive the noun to which the quality belongs, e. g. חֲוִיא דִּי לֵילִיא, *a vision of the night*, i. e. *a nocturnal vision*, Dan. ii. 19; צֶלֶם דִּהֲבָא, *an image of gold*, i. e. *a golden image*, Dan. iii. 1; לְבוּשֵׁי קִדְשָׁא, *garments of holiness*, i. e. *holy garments*, Ex. xxix. 29. In examples like בְּתִקּוּף יָדָא, *with strength of hand*, i. e. *with strong hand*, Ex. xiii. 3, where the substantive expressing the quality is followed by that to which the quality belongs, in the genitive, it is intended that the former should represent the prominent or leading idea. With כֹּל, *totality, the whole*, this latter is the usual mode of expression, e. g. כֹּל חֲכָמִי, *the whole of the wise men*, i. e. *all the wise men*.

Many adjectival ideas relating to attributes of different kinds, and in particular to personal qualities, are expressed

by certain concrete nouns, which are followed by the nouns denoting the qualities in the genitive. The concrete nouns which are generally thus employed correspond to those similarly used in Hebrew, and are *נָבֵר*, *man*; *בָּעַל*, *master*; *כָּרִי*, the same; *בֵּן*, *son*: e. g. *נָבֵר דְּמַלּוּל*, *an eloquent man*, Ex. iv. 10; *בָּעַל סַעֲרָן*, *hairy*, II. Kings, i. 8; *כָּרִי חֲלֹמָיָא*, *dreamer*, Gen. xxxvii. 19; *בְּנֵי מִרְנָתָא*, *eastern people*, Gen. xxix. 1.

§ 50.—OF THE PLURAL, AND THE REPETITION OF NOUNS.

190.) Besides its regular use to denote *plurality*, the plural number is used to express certain other ideas, namely—

(1) Where indefiniteness is intended, e. g. *אִתְקַבְּר בְּקִרְיָי*, *he was buried in the cities* (i. e. *in one of the cities*) of Gilead, Judges, xii. 7.

(2) To denote power, &c. (*pluralis excellentiæ*). *מַרְיָן* and *רַבּוּיָן*, both signifying *lords*, are employed in this way, e. g. *לְרַבּוּיָהוֹן לְמַלְכָּא דְּמַצְרַיִם*, *against their master the king*, &c., Gen. xl. 1. *עֲלִיזָיִן*, *the highest*, is thus used, Dan. vii. 19, 22, 25, 27.

191.) In order to express plurality without a plural noun, a singular repeated is sometimes used. In this mode of expression, however, some further idea beyond mere plurality, such as *the whole*, *all*, or *distribution*, or *diversity*, is implied, e. g. *דָּר וּדָר*, Deut. xxxii. 7, *all generations*; *עֲדָרָא עֲדָרָא*, *each flock separately*, Gen. xxxii. 16; *מִתְקָל מִתְקָל*, *(two) different weights*, Deut. xxv. 13.

§ 51.—SIGNS OF THE DIFFERENT CASES.

192.) The *genitive* relation is expressed in Chaldee in different ways:—(1) by the construct state; (2) by *דְּ* as a prefix to the word in the genitive, or by *דִּי* before the second

noun. *דְּ* or *דִּי* is the relative, and the noun which precedes is in the emphatic, or the construct state, or has a suffix, which may be regarded as pleonastic, e. g. *עוֹפָא דְּשָׁמַיָא*, *birds of heaven*, Gen. i. 28; *שְׂמִינָא דִּי-מַלְכָּא*, *the king's captain*, Dan. ii. 15; *שְׁמִינָא דִּי-אַלְהָא*, *the name of God*, Dan. ii. 20. The genitive of *material* is often thus expressed, e. g. *רֹאשָׁא דִּי-דָהָב*, *his head of gold*, Dan. ii. 32. (3) by *לְ*, e. g. *מֶלֶךְ לְיִשְׂרָאֵל*, *a king of Israel*, Ezr. v. 11; particularly in reference to periods of time, e. g. *בְּשָׁנַת* *לְכוּרְשָׁא*, *in the first year of Cyrus*, Ezr. vi. 3.

The construct state does not always indicate the genitive relation, the construct form, that of the plural especially, being often used for the absolute form in the Targums.

The *dative* relation is regularly expressed by the preposition *לְ*, e. g. *אָמַר לְבַשְׂרַיָא*, *he says to the Chaldeans*, Dan. ii. 5.

The *accusative* most frequently has no characteristic indication, and the case is known by the position of the noun in the sentence, standing as the object of a transitive verb. Sometimes, however, it has the characteristic *יַת* corresponding to the Hebrew *אֶת* or *את*, and less frequently *לְ*, e. g. *בָּרָא יַת שָׁמַיָא*, *he created the heavens*, Gen. i. 1; *יִשְׁבַּחוּ לְאַלְהֵי*, *they praised the gods*, Dan. v. 4.

The *vocative* is regularly expressed by the emphatic form, e. g. *מַלְכָּא לְעֻלְמִין חַיִּי*, *O king, live for ever*, Dan. ii. 4.

§ 52.—USE OF THE ACCUSATIVE.

Besides the regular use of the accusative as the object of a transitive verb, it is employed: (1) in reference to *time* and *measure*, in answer to the questions *how long?* *how often?* or *how far?* e. g. *אָנָּא מַחֲיַת מְטָרָא אֲרַבְעֵין יָמִין*, *I*

will cause rain to fall for forty days, Gen. vii. 4; וְחָמֵשׁ אָמִין מִלְּעֶלְא תִקְפֹּי מֵיָא, *and he kneeled three times a day*, Dan. vi. 10; חֲמֵשׁ אָמִין מִלְּעֶלְא תִקְפֹּי מֵיָא, *the waters prevailed upwards fifteen cubits*, Gen. vii. 20. (2) Less frequently in designations of place, in answer to the question *where*? e.g. תִּיכִי בֵּית אָבוּיִךְ, *remain in thy father's house*, Gen. xxxviii. 2. The preposition בְּ is more commonly used to designate the place *where*. The accusative is not employed to denote motion to a place, which is regularly expressed by the preposition לְ.

- (198.) Another employment of the accusative is in adverbial designations of different kinds, or in cases where in Greek or Latin the accusative would be used with *κατά, secundum*, expressed or understood, e.g. לְחֹדֶר בִּירְסִי אֱהִי יָקִיר, *only as regards the throne will I be honoured*, Gen. xli. 40. Such instances, however, are not so frequent in Chaldee as in Hebrew, and a preposition is more commonly employed, or the idea is expressed by some different modification of the structure of the sentence.

§ 53.—MODES OF EXPRESSING THE COMPARATIVE AND SUPERLATIVE.

- (199.) The comparative is expressed, as in Hebrew, by the preposition מִן (· מִן) prefixed to the noun with which that qualified by the adjective is compared, e.g. וְחִזְיָה רַב מִן, *and its appearance was greater than its companions*, Dan. vii. 20; וְחִזְיָה חֲכָמִים מִכָּל חַיֹּת וְנֹ, *and the serpent was wiser than every beast, &c.*, Gen. iii. 1. In the former example there is a species of *brachylogy* which often occurs in connection with comparisons; for if the idea was fully expressed, it would be רַב מִחִזְיָה וְנֹ, *its appearance was greater than the appearance of its companions*.

The modes of expressing the superlative are also similar in Chaldee and in Hebrew: thus we find the adjective, followed by the genitive of the noun denoting the object with which the comparison is made, e.g. שְׂפֵל אַנְשִׁים, *the meanest of men*, Dan. iv. 17; or the emphatic form of the adjective is used, e.g. וְהָא זָרָא עִם אָבוּנָא, *and behold the youngest is with our father*, Gen. xlii. 13; or finally, a kind of superlative is made by connecting a noun with its plural in the genitive, e.g. קֹדֶשׁ קוֹדֶשִׁין, *the most holy thing*; מֶלֶךְ מְלָכִין, *the greatest of kings*.

§ 54.—SYNTAX OF THE NUMERALS.

The numerals from 2 to 10 may stand: (1) in the absolute state before the substantive, e.g. תִּלְתָּא בְּנִין, *Gen. vi. 10*; or (2) in the absolute state after the substantive, e.g. אֲמִין שֵׁת, *Dan. iii. 1*; or (3) in the construct state before the substantive, e.g. תִּשְׁעַת שְׁבָטִין, *Num. xxxiii. 13*. In the latter case the numeral is regarded as a noun; in the two former cases as an adjective.

The numerals above 10 generally stand before the noun, e.g. אַרְבָּעִין וְאָרְבָּעִין וְאָרְבָּעִין לִילֹן, *Gen. vii. 4*; חֲמֵשׁ אָמִין, *Gen. vii. 20*; תִּשְׁעִין וְתִשְׁעִין שָׁנִין, *Gen. xvii. 1*; שְׁתָּא עֶשְׂרִין, *Exod. xxvi. 26*; not, however, invariably: comp. סְבָבִין, *Dan. iii. 1*; vi. 1, 2; Gen. xxxii. 14, 15.

Fractional numbers, e.g. $\frac{1}{2}$, $\frac{1}{3}$, $\frac{1}{4}$, are sometimes expressed by a substantive denoting the fraction, e.g. חֲמִישָׁא, *a fifth part*; sometimes by such a periphrasis as that in the following example: עֹמְרָא חַד מִן עֹמְרָא בְּתֵלַת סָאִין, *an omer is one of ten (i.e. a tenth part) in three seah (i.e. in an ephah)*, *Exod. xvi. 36*.

In designations of weights or measures, the noun expressing the weight or measure is sometimes omitted, though less frequently than in Hebrew.

205.) It has been stated (167-9) that there are in the Chaldee ordinal numbers corresponding to the cardinals from 1 to 19; but in place of these ordinals, the cardinals are sometimes used in designations of time, e. g. *בְּשָׁנַת חֲדָה*, *in the first year of Belshazzar*, Dan. vii. 1; *בְּשֶׁבַע יוֹמָא*, *on the seventeenth day*, Gen. vii. 11.

206.) Numbers are expressed *distributively* by the cardinal numbers repeated, e. g. *שֶׁבַע שֶׁבַע*, *by sevens, seven of each*, Gen. vii. 9. *Once, twice, &c.*, are expressed by *וְכָל*, with the cardinals, e. g. *וְכָל תְּלָתָה*, *thrice*, Dan. vi. 10; *עֶשְׂרִי וְכָל*, *ten times*, Gen. xxxi. 7. Adverbs such as *two-fold, three-fold, &c.*, are expressed by means of *חֲדָה*, with the corresponding cardinal, e. g. *חֲדָה-שֶׁבַע עַל נֹו*, *seven-fold more than, or seven-times more than, &c.*, Dan. iii. 19.

§ 55.—CONSTRUCTION OF ADJECTIVES.

(207.) When the adjective is used to qualify the substantive, that is, as an epithet, it regularly stands after the substantive, e. g. *רַבִּי יִתְיָרָה*, *excellent greatness*, Dan. iv. 33.

(208.) When the adjective is used as a predicate, the verb substantive being expressed or understood, its position is sometimes before and sometimes after the substantive, e. g. *רַב חֹבִי*, *my iniquity is great*, Gen. iv. 13; *יָצָא לְבָא*, *the thoughts of man's heart (are) wicked*, Gen. viii. 21. It may be observed that the adjective is emphatic in sense where it precedes the substantive.

(209.) Whether adjectives be employed as epithets or predicates, they agree generally with their substantives in gender and number. The exceptions to this, as when a singular collective noun has a plural predicate, are rather apparent than real, and are explained on the principle of the *con-*

structio ad sensum, the sense being regarded rather than the exact grammatical relation of the words.

An adjective, when its application is explained and qualified by a substantive, precedes the substantive, in the construct state, e. g. *שָׁפַל רוּחַ*, *humble in spirit*, Prov. xvi. 19; *חָכְמִי לְבָא*, *the wise of heart*, Job, xxxiv. 34. When this construction occurs in the Hebrew, we sometimes find the preposition *בְּ* joined to the substantive in the Chaldee, e. g. Gen. xxxix. 6, *שְׁפִיר בְּרִינָא*, *fair in countenance*, where the Hebrew is *יָפֶה תֵּאֵר*.

Where adjectives standing alone are employed in a neuter sense, that is, where neuter adjectives would be used in Greek or Latin, and where in English we supply the word *thing* or *things*, the feminine singular or plural is used in the Chaldee, e. g. *פִּם מְמַלֵּל רְבָרְבָן*, *a mouth speaking great things*, Dan. vii. 8.

§ 56.—CASE ABSOLUTE.

It is not uncommon to find a noun placed at the beginning of a sentence, standing in no grammatical relation to any other word. In this way either the structure of the sentence is simplified, or prominence is given to the noun thus placed, as expressing the principal idea in the sentence, e. g. *וְאַתָּה—לֹא רָאָה דְנָה גְּלִי לִי*, *and as for me—this secret was not revealed to me*, Dan. ii. 30; *וְחֻזֵּי רְאִישֵׁי עַל מִשְׁכְּבֵי חֻזָּה הָיִיתִי*, *and as for the visions of my head upon my bed, I was seeing, &c.*, Dan. iii. 10.

CHAPTER II.

§ 57.—SYNTAX OF THE PRONOUN.

- (213.) WHEN a personal pronoun is the subject of a sentence, the logical copula, or verb substantive, is not expressed, being, so to speak, included in the pronoun, e.g. *אַתּוֹן אֲלִילִי*, *you (are) spies*, Gen. xlii. 9; *בִּינוֹנִי אֲנֹחֲנָא*, *we (are) honest*, Gen. xlii. 11; *הוּא דְּמִלְלִית עִמָּכוֹן*, *this (is) what I said unto you*, Gen. xlii. 14.
- (214.) The pronoun of the third person is used to connect the subject and the predicate, even when the former is of the first or second person, e.g. *אֲנֹחֲנָא הִמּוּ עֲבָדֵיהּ דִּי אֱלֹהִי*, *we are the servants of God*, Ezr. v. 11; *אַתָּה הוּא דְּנִינָאֵל*, *art thou Daniel?* Dan. v. 13.
- (215.) The separate pronouns are always in the nominative, except in one case, that is, where a suffix is used, and the pronoun is repeated for the sake of emphasis. As the suffix cannot be written without the verb or noun, the repetition is effected by the personal pronoun, which then must be regarded as an accusative or genitive, according as the suffix is joined to a verb or substantive, e.g. *וְאִנְדַּעְתָּךְ אֶף אֲנִי*, *and I may make thee, even thee, to know*, Prov. xxii. 19; *רוּחִי אֲנִי דְּנִינָאֵל*, *the spirit of me, of me Daniel*, Dan. vii. 15.
- (216.) Redundancy in the use of pronouns is a characteristic of the Aramaic dialects; but the Chaldee is less remarkable in this respect than the Syriac. The following are the

principal cases in which the peculiarity may be observed:—
 (1) When suffixes precede a genitive, e.g. *עֲבָדֵיהּ דִּי אֱלֹהִי*, *servants of God*, Ezr. v. 11. This case is of frequent occurrence. (2) When the suffix with a preposition is followed immediately by the preposition with the noun to which the suffix refers, e.g. *בְּדָנִינָאֵל בְּה* *in him, in Daniel*, Dan. v. 12. (3) Similarly, when the suffix with a verb is followed immediately by the noun to which the suffix refers. See Hos. xiii. 1.

The suffixes to nouns, which are in fact equivalent to (217) possessive pronouns, generally express the subject, but sometimes also the object, e.g. *דְּרִתְכוֹן*, not *your decree*, but *the decree concerning you*, Dan. ii. 9; *דְּחִלְתָּהּ*, *the fear of him*, Exod. xx. 20.

The possessive pronouns may be expressed in another (218) way besides the ordinary method by suffixes, that is, by *יֵיל* (compounded of the relative *יֵי* and the preposition *ל*) with the suffixes of the different persons, e.g. *דִּילִי*, *mine*; *דִּילָהּ*, *his*; *דִּילָנוּ*, *our*.

When one noun is followed by another in the genitive, (219) and the two thus connected express one complex idea, the suffix referring to the whole idea is appended to the second noun, e.g. *בְּעָלֵי דְּרִבְכִּינֹן*, *your enemies*, Lev. xxvi. 38.

§ 58.—USE OF THE RELATIVE PRONOUN.

- The relative pronoun *דִּי*, or *דְּ*, by itself expresses the (220) nominative or accusative of the relative, *who* or *whom*, e.g. *לָךְ דִּי יִהְיֶה*, *to thee who hast given*, Dan. ii. 23; *אָדָם דְּבָרָא*, *man whom he had created*, Gen. ii. 8. In the latter case the suffix is sometimes appended to the verb, conformably to what we see takes place in the other oblique cases of the relative. By this, ambiguity is avoided.

- 221.) The other oblique cases of the personal pronouns being expressed by suffixes appended to prepositions or nouns, the oblique cases of the relative are expressed by connecting *הי* (ה) with the personal pronouns, sometimes immediately, as *לֵהּ*, *to him*; *לְהֵּהּ*, *to whom*; but more usually with one or more words intervening, e.g. *קָרוּיָא לְוֵתֵהּ*, *the cities to which we shall come*, Deut. i. 22; *עִם דִּי לֹא תִשְׁמַע*, *a people whose language thou shalt not understand*, Deut. xxviii. 49; *אֶרֶץ דִּיאֲתוּרָבוּ קָה*, *the land in which they sojourned*, Exod. vi. 4. The pronoun is sometimes not expressed, but understood, so that the oblique cases of the relative are then expressed by *הי* or *ה* alone, e.g. *בְּיוֹמָא דְּחִיבָלִין*, *on the day on which ye shall eat*, Gen. iii. 5.
- 222.) Similarly, a relative signification is given to adverbs by connecting with them *הי* or *ה*, e.g. *הַמָּן*, *there*; *הַמָּן*, *where*. One or more words may intervene between the relative and the adverb whose signification is affected by it.
- 223.) The personal or demonstrative pronoun must often be supplied before the relative, especially when a preposition or mark of a case stands before the latter, e.g. *יִדְעֵנָא יֵה דִּי־חִבְרָךְ*, *I know, (he) whom thou blessest*, &c., Num. xxii. 6.
- 224.) The relative is sometimes omitted, but less frequently than in Hebrew, e.g. *אַרְבָּעָה מְלָכִין יִקְוּמִין*, *four kings (which) shall arise*, Dan. vii. 17. Sometimes in Hebrew both the pronoun and the relative must be supplied after a noun in the construct state, e.g. *בְּיַד תִּשְׁלַח*, *by the hand (of him whom) thou wilt send*, Exod. iv. 13. In such a case, both (*הי* *מן*) are usually expressed in the Chaldee.

§ 69.—OF THE DEMONSTRATIVE AND INTERROGATIVE PRONOUNS.

- 225.) When we find the demonstrative pronoun repeated, the words being joined by the conjunction *ו*, or a preposition,

they are to be rendered *the one, the other*, e.g. *דְּהֵּהּ עִם דְּהֵּהּ*, *the one with the other*, Dan. ii. 43; *דְּהֵּהּ מִן דְּהֵּהּ*, *the one from the other*, Dan. vii. 3.

When the noun which precedes the interrogative is in (226.) the construct state, the interrogative is to be regarded as in the genitive, e.g. *בֵּית מִן אַת*, *whose daughter art thou?* Exod. xxiv. 23.

§ 60.—MODE OF EXPRESSING THE PRONOUNS FOR WHICH PROPER FORMS ARE WANTING IN THE CHALDEE.

The reflexive pronouns *myself, thyself, himself*, are expressed (1) by the passive conjugations, the characteristic of which, *אֲת*, denotes the reflexive *self*; (2) by the pronouns as suffixes of nouns or prepositions, e.g. *לְבִעְלָהּ עִמָּהּ*, *to her husband with herself*, Gen. iii. 6; (3) or, finally, by a circumlocution with some substantive, such as *נַפְשִׁךְ*, e.g. *מַר נַפְשִׁךְ*, *guard thy soul*, i. e. *thyself*, Deut. iv. 9.

The personal or demonstrative pronoun is sometimes (228.) omitted before *הי*, but sometimes it is expressed by the interrogative *מן*, e.g. *מִן דְּהֵּהּ לֹא יִפֹּל*, *he who shall not fall down*, Dan. iii. 6. The meaning of *מִן דְּהֵּהּ*, however, in this and similar passages is rather *whosoever*. *Each, every one*, with reference to a person, is expressed by *נִבְר*, or *אִנְשִׁי*; sometimes by *נִבְר* repeated, e.g. Exod. xxxvi. 4; and similarly with respect to things, by the repetition of the noun; with reference either to persons or things, *each, every*, may of course be expressed by *כָּל*.

Any one, some one, is expressed by *אִנְשִׁי*, Jer. i. 2: *any-thing* is expressed by *פְּתִיבָא*, corresponding to the Hebrew *דְּבָר*. *None, no one, nullus*, is expressed, as in Hebrew, by *כָּל—לֹא*.

Besides the mode of expressing *the one—the other*, by the (230.)

repetition of the demonstrative pronoun, the same may be expressed by *נָכַר* with *אִחַ*, *brother*, or *חֶבֶר*, *companion*, e. g. *אֶתְּפָרְשׁוּ נָכַר מִלּוֹת אֶחָוִי*, *they were separated the one from the other*, Gen. xiii. 11. It may be remarked that *חֶבֶר* is applicable to things without life.

- (231.) *The same, the self-same*, may be expressed by the personal or demonstrative pronoun with the Hebrew article; or, if the noun be governed by a preposition, by a pronoun suffixed to the preposition, e. g. *נִכְרָא הָרוּא*, *that same man*, Jer. xx. 4; *כִּה שְׁעָתָא*, *in the same instant*, Dan. iii. 6.

CHAPTER III.

SYNTAX OF THE VERB.

§ 61.—THE USE OF THE PRETERITE AND FUTURE.

- (232.) 1. The *Preterite* is regularly employed in reference to an event in past time. Hence it is the common historic tense, e. g. *בְּרֵאשִׁית בָּרָא יְיָ יֵת שָׁמַיָא*, *in the beginning Jehovah created the heavens*, Gen. i. 1; *נְבוּכַדְנֶצַּר מֶלֶכָא עֲבַד צֵלִם*, *Nebuchadnezzar the King made an image*, Dan. iii. 1. Its employment for this purpose is much more extensive in Chaldee than in Hebrew, for in continued narrative in Hebrew the Future with *Vav conversive* is commonly used; but in the Chaldee there is no *Vav conversive*; so that in continued narrative we find several Preterites connected by *ו*, where there are Futures in the Hebrew, e. g. Gen. i. 3, 4, 5, &c.

2. The Preterite is used for the Pluperfect, principally

in dependent sentences, e. g. *מִכָּל-עֲבֹדְתֶיהָ דִּי עָבַד*, *from all his work which he had made*, Gen. ii. 2; *מִכָּל חַיֹּת הָעֵלָא דִּי עָבַד יְיָ*, *above all the beasts of the field which Jehovah had made*, Gen. iii. 1.

3. It is used as a past Subjunctive tense, principally after hypothetical clauses, e. g. *אִלּוּלְפִין בָּרָא אֶתְּעַבְּרָנָא כְּעָן*, *if we had not delayed in this, we would now have returned twice*, Gen. xliii. 10; *לִי דִמַּתָּנָא*, *would that we had died!* Numb. xiv. 2. See Judges, xiv. 18.

4. The Preterite is sometimes used where we would employ the Present, as when the condition or attribute expressed by the verb has existed and still continues, e. g. Gen. iv. 9, *לֹא יָדַעְנָא*, "I know not now, nor am I wont to know." In verbs expressing state or condition, the use of the Preterite in reference to present time is common, e. g. *לָמָּה אֶתְּכַבִּישׁוּ אִפְדִּי*, *why is thy countenance downcast?* Gen. iv. 6. Generally speaking, when the statement does not refer to any particular point of time, the Preterite may be employed for the Present.

Besides the regular employment of the *Future* in reference to future time, it is used—

1. For the Optative, e. g. *יְהוּבֵד יוֹמָא*, *may the day perish!* Job, iii. 3.
2. For the Imperative, principally in negative commands, e. g. *לֹא תִדְחַל*, *fear thou not*, Gen. xlv. 3.
3. When something conditional or potential is implied, that is, where we use the auxiliaries *may, can, might, should, &c.*, e. g. *תִּיכֹל*, *thou mayest eat*, Gen. ii. 16; *אֲנָא לֹא אֶחָוִיס*, *should I not spare Nineveh?* Jon. iv. 11.
4. For the Subjunctive after particles implying *that, so that, &c.*, e. g. *יִתֵּן וְיָמֵן*, *that he would give time*, Dan. ii. 16. This is common with the copulative *ו* which in Chaldee, as in

Hebrew, frequently marks the *end* or *object*. See Gen. xxvii. 4; Exod. v. 1.

- (234.) Rem.—In the later Targums we find a strange kind of Pluperfect and Imperfect, formed by prefixing the Preterite of *וָהָא* to the Preterite of the verb, e. g. *וָהָא וָהָא חָמִידָה*, *Eve who had desired*, Gen. iv. 1 (Jen.). This occurs generally in relative sentences.

§ 62.—USE OF THE IMPERATIVE AND INFINITIVE.

- (235.) Sometimes we find two Imperatives joined by the copulative *וְ*, the first containing an exhortation, and the second a consequence of obeying it. In such a case the second may be translated as a Future, e. g. *דָּא עֲבִידוּ וְאַתְּקִימוּ*, *this do ye, and be saved*, i. e. *and ye shall be saved*, Gen. xlii. 18.
- (236.) The construction of the Infinitive with prepositions is sometimes found in the Chaldee, e. g. *בְּמִיתוּהִי מִפָּדָן אָרָם*, *in his coming from Padan Aram*, i. e. *when he came*, Gen. xxxiii. 18. Most frequently, however, when this construction occurs in the Hebrew, the sense is expressed in Chaldee by the finite verb with some conjunction, as it would be in our language: thus, Gen. ii. 4, for *בְּהִבְרָאם* in the Hebrew, we find in Onkelos *כִּד אֲתִבְרִיאוּ*, i. e. *when they were created*.
- (237.) When an Infinitive is governed by a verb implying *power*, *command*, or *purpose*, it has usually *ל* prefixed; *וְיָכֹל לְהַחֲזִירָהּ*, *he will be able to show*, Dan. ii. 10; *אָמַר לְהוֹרְבָהּ*, *he commanded to destroy*, Dan. ii. 13. The same takes place when Infinitives are governed by nouns, e. g. *לֹא עֵידוֹן לְמַכְנֹשׁ*, *it is not time to collect*, Gen. xxix. 7. In both cases, and particularly in the latter, the *ל* is sometimes omitted. Similar is the use of the Infinitive with *ל* following *אֵית*, *לֹא*,

or *לִית*, *מָה*, e. g. *דִּי לֹא לְהִשְׁנִיה*, *which may not be changed*, lit. *which is not for to change*, Dan. vi. 9.

After *וְהָוָא*, the Infinitive with *ל* makes a kind of periphrasis of the Future, e. g. *וְהָוָא שְׁמִשָּׁא לְמַעַל*, *and the sun was about to set*, Gen. xv. 12.

The Infinitive is often connected with the finite verb to express *intensity*, *certainty*, or *continuance* of the action, e. g. *לֹא מָמַת תָּמוּתוֹן*, *ye shall not certainly die*, Gen. iii. 4; *אֶסְגָּאָה אֶקְטִיל*, *I will greatly increase*, Gen. iii. 16; *מִיכָל תִּיכּוֹל*, *Joseph is surely killed*, Gen. xxxvii. 33; *תּוֹמַיִסְטָא*, *thou mayest at all times eat*, Gen. ii. 16.

The suffix appended to an Infinitive may refer either to the subject or object of the action expressed by the verb. In the former case the Infinitive is regarded as a noun, and takes the *nominal* suffixes.

§ 63.—USE OF THE PARTICIPLE.

The participle by itself in Chaldee is sometimes used (240.) for the finite verb, generally expressing the present tense, e. g. *עָנָה מֶלֶכָא וְאָמַר*, *the king answereth and saith*, Dan. ii. 5.

The participle is frequently used with the verb *רָוָה*, in place of the finite verb. In this case a continuing action is generally denoted, e. g. *רָוָה הָוִיתָ*, *thou wast seeing*, Dan. ii. 31.

With the personal pronouns, or with *אֵית*, the participle (242.) is used for all times, but most frequently for the present, e. g. *חֲשִׁיחוּ אֲנַחְנָא*, *we deem it necessary*, Dan. ii. 16; *אֲנָא*, *I will judge*, Gen. xv. 14.

When participles are followed by a noun which expresses the object of the action of the verb, a two-fold construction is allowable, the participle being either regarded

as a noun followed by a genitive, or as a part of the verb governing the noun in the same manner as the verb, e. g. *פָּרִיסָן גְּפִירֹהוּ*, *going out of the gate*, Gen. xxxiv. 24; *פְּרִיסָן גְּפִירֹהוּ*, *spreading their wings*, Exod. xxv. 20. Neither mode of construction is confined to active participles.

§ 64.—EXPRESSION OF THE OPTATIVE.

- (244.) We have seen (233, 1) that the Future is used to express the Optative. It may also be expressed by certain forms of circumlocution, e. g. (a) by an interrogative pronoun, with a verb in the third person, e. g. *כִּי יִמְנֶנִי*, *O would that I were made judge!* lit. *who will make me judge?* II. Sam. xv. 4.* Like the phrase *יִתֵּן* in Hebrew, *יִתֵּן* is used to express the Optative, and that in cases where the verb *יִתֵּן* does not seem to be quite applicable, e. g. *יִתֵּן רָמְשָׁא*, *O would that it were evening*, Deut. xxviii. 67. (b) By the interjection *לִי*, e. g. *לִי רָמְשָׁא*, *would that we had died*, Numb. xx. 3.

§ 65.—NUMBER AND PERSON OF THE VERB.

- (245.) To the general rule, that the verb agrees with its subject in gender and number, some exceptions occur: (a) Thus masculine forms (being those of most common use) are sometimes employed in reference to feminine subjects, e. g. *כָּל-עֲבִידָא לֹא יִתְעַבֵּיר*, *no work shall be done*, Exod. xii. 16. (b) Plural verbs may be used with singular collective nouns, e. g. *יָמוּתוּן כָּל-עֵנָא*, *all the sheep will die*, Gen. xxxiii. 13. The case is similar when the nominative to a

* For an instance of a similar circumlocution for the Optative in Latin, see Virgil, Georg. II., 488, 489.

plural verb is implied in a previous collective noun, e. g. *וַיִּשְׁלְטוּ . . . נַעֲבִיר אֲנָשָׁא*, *let us make man, . . . and let them rule*, Gen. i. 26.

The third person sing. masc. or fem. is sometimes employed impersonally, e. g. *עָקַת לְדָוִד*, *David was distressed*: lit. *it was anxious with David*, I. Sam. xxx. 6.

The indeterminate third person (corresponding to the English *one* or *they*; German, *man*; French, *on*) is expressed in Chaldee (a) most frequently by the third person masc. plur., e. g. *וְדָנִיֵּאל וְחִבְרֹהֵי*, *that Daniel and his companions should not be destroyed*; lit. *that they should not destroy Daniel*, &c., Dan. ii. 18. (b) By the third person sing., e. g. *קָרָא שְׁמָהּ*, *the name of it was called*, Gen. xi. 9. (c) By the second person sing.

It is very common to find in Chaldee a passive verb followed by an accusative of the noun, which is the subject of the action, and which, therefore, we might expect to find in the nominative, e. g. *וְאֶת־יִלִּיד לְחֶנֹּךְ יֵת עִירָד*, *and to Enoch was born Irad*, Gen. iv. 18; *וַיִּתְחַנֵּא לְרִבְקָה יֵת פְּתָנָמִי עֵשָׂו*, *and the words of Rebekah were told to Esau*, Gen. xxvii. 42.

Grammarians usually explain this construction by stating that the passive in such cases is to be regarded as an impersonal active.

When several substantives connected by *and* have a common predicate, it sometimes is in the singular, particularly when it stands before the nouns, but more frequently in the plural. See Exod. xxi. 4; Gen. xl. 1 (Jon.).

§ 66.—REGIMEN OF VERBS.

We find in Chaldee many verbs governing the accusative, which, according to the analogy of other languages,

we would expect from their meaning to be followed by other cases.* Such are *אָנְטִיב*, to reply to, to answer; *עָרַע*, to happen to, to befall; *פָּקַד*, to command; *הִמְיִן*, to trust; *שָׁמַשׁ*, to serve; *בִּשְׂרָר*, to bear good tidings to, i. e. to gladden with good tidings.

51.) Verbs implying fulness or want, such as *סָבַע*, to be satiated; *שָׂבַע*, the same; *מָלָא*, and its reflexive, *אֶתְמָלַל*, to be filled; *רָחַשׁ*, to swarm with; *שָׁגַר*, to overflow with; *תָּסַר*, to be deficient in, to want, also, contrary to analogy, take an accusative case of that in respect of which the fulness or want exists.

52.) In the following cases verbs govern two accusatives:—

1. Verbs which in *Pehal* govern one accusative, in the causative conjugations, *Pahel* and *Aphel*, govern two, e. g. *תַּעֲרִין יְתֵדוֹן הַמָּגִין*, thou shalt gird on them girdles, Exod. xxix. 9; *תְּהוֹדִיעַנִי חֶלְמָא*, you will make known the dream to me, Dan. ii. 5.

2. Verbs signifying to clothe or cover one with anything (Exod. xxxiv. 24); to do one any service or injury (Gen. xxx. 29); of asking anything of any one (Deut. xiv. 26); of making one something (Exod. xxx. 25) also govern two accusatives.

53.) Some verbs are followed by a dative, contrary to what analogy would lead us to expect, e. g. *קָרָא*, to call, to give a name to; *נָשַׁק*, to kiss; *שָׁאַל*, to inquire of, ask. Passive verbs are followed by the dative of the person or thing from which the effect proceeds, e. g. *יִתְעַבֵּיר לָבוֹן*, it shall be done by you, Exod. xii. 16.

* According to the analogy of the Greek and Latin, these verbs would be followed by some other case than the accusative, but they can all be rendered by verbs which in English would govern the accusative.

§ 67.—USE OF PREPOSITIONS WITH VERBS.

What prepositions are employed in connexion with verbs is in general to be ascertained from the Lexicons. The following rules may be useful to guide the student:—

The preposition *בְּ* follows verbs of seizing, holding, e. g. (254.) *הִזָּק*; verbs of acknowledgment, disowning, e. g. *בִּפְרָר*; verbs signifying to look upon, to hearken to, to smell to, e. g. *הִזָּא*, *רִיחַ*; verbs signifying to invoke, to call upon, e. g. *צִלָּא*; to rule over, e. g. *שָׁלַט*; after verbs of eating or drinking, *בְּ* is joined to the noun, signifying the cup or dish (Dan. v. 2).

The preposition *לְ* follows verbs signifying to make one (255.) anything, to become anything, e. g. *הָיָא*, *הָיָה*; see Jer. ix. 11, Gen. ii. 24.

Verbs implying mental emotions, e. g. *רָחַם*, to pity; (256.) *הִרְדָּא*, to rejoice; *בִּסָּר*, to despise; *חָוִיס*, to have mercy, are followed by *עַל* in connexion with the object towards which the emotion is felt. *פָּקַד*, to command, is followed by *עַל*, with the person upon whom the command is laid.

The preposition *מִן* follows not only verbs signifying to (257.) flee from, but those of kindred signification, such as to fear, to beware of, to abstain from. *מִן* is also used with verbs signifying fulness, emptiness, &c., in connexion with the noun in respect of which the fulness, emptiness, &c., exists. The preposition *בְּתֵר* is naturally used with verbs signifying to follow after, pursue, &c.

§ 68.—VERBS USED FOR ADVERBS.

Sometimes a verb placed before another qualifies its (258.) meaning as an adverb. Thus, *once more* is expressed by

אוֹסִיף, *to add; well* by אוֹשִׁיב, *to make good; first* by קִדְּם, *to cause to precede; much or greatly* by אֲסַגִּי, *to make much or great*. These verbs are generally followed by the infinitive of the verb whose meaning they qualify: e. g. לֹא תוֹסִיף לָהּ, *it shall no more give its strength*, Gen. iv. 12. מִקְרָמִין לְמִשְׁאַל בְּשִׁלְמֹךְ, *saluting thee first*, Gen. xlix. 8. אֲסַגִּי לְמַעַבְד בִּישׁוֹן, *he hath done much wickedness*, Joel, ii. 20. Sometimes the two verbs are joined by the copulative, e. g. וְתָב וַיַּחַק וַיִּפָּר, *and Isaac digged again*, lit. *returned and digged*, Gen. xxvi. 18.

§ 69.—ELLIPSIS, CONSTRUCTIO PRÆGNANS.

(259.) The most common kind of ellipsis is when the substantive verb is omitted, e. g. דִּי שְׁמָהּ בִּלְטָשְׁאָצָר, *whose name (was) Belteshazzar*, Dan. ii. 26. The use of the participle for the finite verb (240) is to be thus explained. In general the mode of supplying an ellipsis in any particular case readily presents itself.

(260.) The *pregnant construction* takes place when a verb stands in a construction to which its meaning is not strictly suitable, and another verb must be supplied, connected in the writer's mind with the verbal idea that is expressed; e. g. תִּמְהוּוּ גִבְרִיָּא גְבַר לְחִבְרִיָּה, *the men wondered each to his fellow, i. e. wondered (and looked or spoke) each, &c.*, Gen. xlii. 33.

CHAPTER IV.

SYNTAX OF THE PARTICLES.

§ 70.—OF WORDS EXPRESSING NEGATION.

The negative particle לֹא (written in one place, Dan. (261 iv. 32, לָהּ) is the same as the Hebrew לֹא, and, like it, expresses unconditional negation. לֹא־לִי differs from it, as לֹא־לִי differs from לֹא in Hebrew, by including in it the verb substantive, thus signifying *there is not*. Hence, it is often found with personal pronouns, and with participles, e. g. לֹא־אֶנָּה יְהוֹיָכָן, *I will not give*, Exod. v. 10.

The use of אִם, or אִם־לֹא, *if*, as a negative particle, is derived (262 from its employment in oaths, the adjuration being mentally supplied, e. g. אִם־אֶסֶב, *I will not take*, Gen. xiv. 23, where the speaker is supposed to imprecate on himself some calamity *if he would take*.

§ 71.—OF ADVERBS REPEATED, OF INTERROGATIVE PARTICLES, &c.

The repetition of adverbs sometimes denotes intensity, (263 לְהַרְאֵה לְהַרְאֵה, *very greatly*, and sometimes continuation, e. g. וְעַד וְעַד, *by little and little*.

The prefix הֲ is the usual mark of an interrogation, but (264 this particle is not always employed, and that a sentence is interrogative is sometimes to be ascertained only from the context, e. g. אֲתָּה בְּרִי עֵשָׂו, *art thou my son Esau?* Gen. xxvi. 24.

The disjunctive form of question (*whether—or*) may be (265 expressed by אִם־הֲ; e. g. הֲטוֹבָה הִיא אִם־רָעָה, *whether it be good or bad*, Num. xiii. 20.

	PEHAL.	ITHPEHAL.	PAHEL.		ITHPAHAL.	APHEL.	ITPAHAL.
<i>Pret.</i> 3 m.	קָטַל	אֶתְקַטַּל	קָטַל		אֶתְקַטַּל	אֶתְקַטַּל	אֶתְקַטַּל
3 f.	קָטְלָה	אֶתְקַטְּלָה	קָטַלְתָּ		אֶתְקַטְּלָה	אֶתְקַטְּלָה	אֶתְקַטְּלָה
2 m.	קָטַלְתָּ	אֶתְקַטַּלְתָּ	קָטַלְתָּ		אֶתְקַטַּלְתָּ	אֶתְקַטַּלְתָּ	אֶתְקַטַּלְתָּ
2 f.	קָטַלְתְּ	אֶתְקַטַּלְתְּ	קָטַלְתְּ		אֶתְקַטַּלְתְּ	אֶתְקַטַּלְתְּ	אֶתְקַטַּלְתְּ
1 c.	קָטַלְתָּ	אֶתְקַטַּלְתָּ	קָטַלְתָּ		אֶתְקַטַּלְתָּ	אֶתְקַטַּלְתָּ	אֶתְקַטַּלְתָּ
<i>Plur.</i> 3 m.	קָטְלוּ	אֶתְקַטְּלוּ	קָטְלוּ		אֶתְקַטְּלוּ	אֶתְקַטְּלוּ	אֶתְקַטְּלוּ
3 f.	קָטַלְנָא	אֶתְקַטַּלְנָא	קָטַלְנָא		אֶתְקַטַּלְנָא	אֶתְקַטַּלְנָא	אֶתְקַטַּלְנָא
2 m.	קָטַלְתֶּם	אֶתְקַטַּלְתֶּם	קָטַלְתֶּם		אֶתְקַטַּלְתֶּם	אֶתְקַטַּלְתֶּם	אֶתְקַטַּלְתֶּם
2 f.	קָטַלְתֶּן	אֶתְקַטַּלְתֶּן	קָטַלְתֶּן		אֶתְקַטַּלְתֶּן	אֶתְקַטַּלְתֶּן	אֶתְקַטַּלְתֶּן
1 c.	קָטַלְתֶּם	אֶתְקַטַּלְתֶּם	קָטַלְתֶּם		אֶתְקַטַּלְתֶּם	אֶתְקַטַּלְתֶּם	אֶתְקַטַּלְתֶּם
<i>Infin.</i>	קָטַל	אֶתְקַטַּל	קָטַל		אֶתְקַטַּל	אֶתְקַטַּל	אֶתְקַטַּל
<i>Imp.</i> 2 m.	קָטַל	אֶתְקַטַּל	קָטַל		אֶתְקַטַּל	אֶתְקַטַּל	אֶתְקַטַּל
2 f.	קָטְלִי	אֶתְקַטְּלִי	קָטְלִי		אֶתְקַטְּלִי	אֶתְקַטְּלִי	אֶתְקַטְּלִי
<i>Plur.</i> 2 m.	קָטְלוּ	אֶתְקַטְּלוּ	קָטְלוּ		אֶתְקַטְּלוּ	אֶתְקַטְּלוּ	אֶתְקַטְּלוּ
2 f.	קָטַלְנָא	אֶתְקַטַּלְנָא	קָטַלְנָא		אֶתְקַטַּלְנָא	אֶתְקַטַּלְנָא	אֶתְקַטַּלְנָא
<i>Fut.</i> 3 m.	יִקְטַל	יִתְקַטַּל	יִקְטַל		יִתְקַטַּל	יִקְטַל	יִתְקַטַּל
3 f.	תִּקְטַל	תִּתְקַטַּל	תִּקְטַל		תִּתְקַטַּל	תִּקְטַל	תִּתְקַטַּל
2 m.	תִּקְטַלְתָּ	תִּתְקַטַּלְתָּ	תִּקְטַלְתָּ		תִּתְקַטַּלְתָּ	תִּקְטַלְתָּ	תִּתְקַטַּלְתָּ
2 f.	תִּקְטַלְתְּ	תִּתְקַטַּלְתְּ	תִּקְטַלְתְּ		תִּתְקַטַּלְתְּ	תִּקְטַלְתְּ	תִּתְקַטַּלְתְּ
1 c.	אֶתְקַטַּל	אֶתְקַטַּל	אֶתְקַטַּל		אֶתְקַטַּל	אֶתְקַטַּל	אֶתְקַטַּל
<i>Plur.</i> 3 m.	יִקְטַלְוּ	יִתְקַטַּלְוּ	יִקְטַלְוּ		יִתְקַטַּלְוּ	יִקְטַלְוּ	יִתְקַטַּלְוּ
3 f.	יִקְטַלְנָא	יִתְקַטַּלְנָא	יִקְטַלְנָא		יִתְקַטַּלְנָא	יִקְטַלְנָא	יִתְקַטַּלְנָא
2 m.	תִּקְטַלְתֶּם	תִּתְקַטַּלְתֶּם	תִּקְטַלְתֶּם		תִּתְקַטַּלְתֶּם	תִּקְטַלְתֶּם	תִּתְקַטַּלְתֶּם
2 f.	תִּקְטַלְתֶּן	תִּתְקַטַּלְתֶּן	תִּקְטַלְתֶּן		תִּתְקַטַּלְתֶּן	תִּקְטַלְתֶּן	תִּתְקַטַּלְתֶּן
1 c.	נִקְטַל	נִתְקַטַּל	נִקְטַל		נִתְקַטַּל	נִקְטַל	נִתְקַטַּל
<i>1 Part.</i> { m.	קָטַל	מִתְקַטַּל	מִקְטַל		מִתְקַטַּל	מִקְטַל	מִתְקַטַּל
{ f.	קָטְלָה	מִתְקַטְּלָה	מִקְטַלְתָּ		מִתְקַטְּלָה	מִקְטַלְתָּ	מִתְקַטְּלָה
<i>2 Part.</i> { m.	קָטִיל		מִקְטִיל			מִקְטִיל	
{ f.	קָטִילָה		מִקְטִילָה			מִקְטִילָה	

SUFFIXES.	PRETERITE.		SUFFIXES.	FUTURE.	
	3 masc. sing.	3 masc. plur.		3 masc. sing.	3 masc. plur.
1 c. sing.	הָטְלַנִי	הָטְלַנִּי	1 c. sing.	יִהְטְלֶנִּי	יִהְטְלֶנִּי
2 m. sing.	הָטְלָךְ	הָטְלָךְ	2 m. sing.	יִהְטְלֶךָ	יִהְטְלֶךָ
3 m. sing.	הָטְלָהּ	הָטְלָהּ	3 m. sing.	יִהְטְלֶהּ	יִהְטְלֶהּ
2 m. plur.	הָטְלַכּוֹן	הָטְלַכּוֹן	2 m. plur.	יִהְטְלֶכּוֹן	יִהְטְלֶכּוֹן
3 m. plur.	הָטְלַנּוּ	הָטְלַנּוּ	3 m. plur.	יִהְטְלֶנּוּ	יִהְטְלֶנּוּ
	3 fem. sing.	3 fem. plur.		IMPERATIVE.	
1 c. sing.	הָטְלֵנִי	הָטְלֵנִי		2 masc. sing.	2 masc. plur.
2 m. sing.	הָטְלֵךְ	הָטְלֵךְ			
3 m. sing.	הָטְלֵהּ	הָטְלֵהּ	1 c. sing.	הָטְלֵנִי	הָטְלֵנִי
2 m. plur.	הָטְלֵכּוֹן	הָטְלֵכּוֹן	3 m. sing.	הָטְלֵהּ	הָטְלֵהּ
3 m. plur.	הָטְלֵנּוּ	הָטְלֵנּוּ	1 c. plur.	הָטְלֵנָּא	הָטְלֵנָּא
	2 masc. sing.	2 masc. plur.	3 m. plur.	הָטְלֵנּוּ	הָטְלֵנּוּ
1 c. sing.	הָטְלֵנִי	הָטְלֵנִי		2 fem. sing.	2 fem. plur.
3 m. sing.	הָטְלֵהּ	הָטְלֵהּ			
3 m. plur.	הָטְלֵנּוּ	הָטְלֵנּוּ	1 c. sing.	הָטְלֵנִי	הָטְלֵנִי
	2 fem. sing.		3 m. sing.	הָטְלֵהּ	הָטְלֵהּ
1 c. sing.	הָטְלֵנִי		3 m. plur.	הָטְלֵנּוּ	הָטְלֵנּוּ
3 m. sing.	הָטְלֵהּ			INFINITIVE.	
3 m. plur.	הָטְלֵנּוּ				
	1 com. sing.	1 com. plur.	1 c. sing.	מִהָטְלֵנִי	
2 m. sing.	הָטְלֵךְ	הָטְלֵךְ	2 m. sing.	מִהָטְלֵךְ	
3 m. sing.	הָטְלֵהּ	הָטְלֵהּ	3 m. sing.	מִהָטְלֵהּ	
2 m. plur.	הָטְלֵכּוֹן	הָטְלֵכּוֹן	2 m. plur.	מִהָטְלֵכּוֹן	
3 m. plur.	הָטְלֵנּוּ	הָטְלֵנּוּ	3 m. plur.	מִהָטְלֵנּוּ	

	PEHAL.	APHEL.	ITTAPHAL.
Pret. 3 m.	נָפַק	אָפַק	אִתְפַּק
3 f.	נָפְקָה	אָפְקָה	אִתְפַּקְהָ
2 m.	נָפַקְתָּ	אָפַקְתָּ	אִתְפַּקְתָּ
2 f.	נָפַקְתְּ	אָפַקְתְּ	אִתְפַּקְתְּ
1 c.	נָפַקְתִּי	אָפַקְתִּי	אִתְפַּקְתִּי
Plur. 3 m.	נָפְקוּ	אָפְקוּ	אִתְפַּקּוּ
3 f.	נָפְקָא	אָפְקָא	אִתְפַּקָּא
2 m.	נָפַקְתֶּם	אָפַקְתֶּם	אִתְפַּקְתֶּם
2 f.	נָפַקְתֶּן	אָפַקְתֶּן	אִתְפַּקְתֶּן
1 c.	נָפַקְתָּא	אָפַקְתָּא	אִתְפַּקְתָּא
Infm.	מִפַּק	אִפְקָא	אִתְפַּקָּא
Imp. 2 m.	פַּק, פַּק	אִפַּק	אִתְפַּק
2 f.	פְּקִי	אִפְקִי	אִתְפַּקִּי
Plur. 2 m.	פְּקִי, פְּקִי	אִפְקִי	אִתְפַּקִּי
2 f.	פְּקִנָּא	אִפְקִנָּא	אִתְפַּקִּנָּא
Fut. 3 m.	יִפַּק, יִפַּק	יִפַּק	יִתְפַּק
3 f.	תִּפַּק, תִּפַּק	תִּפַּק	תִּתְפַּק
2 m.	תִּפַּק, תִּפַּק	תִּפַּק	תִּתְפַּק
2 f.	תִּפְקִין	תִּפְקִין	תִּתְפְּקִין
1 c.	אִפַּק, אִפַּק	אִפַּק	אִתְפַּק
Plur. 3 m.	יִפְקִין	יִפְקִין	יִתְפַּקִּין
3 f.	יִפְקִין	יִפְקִין	יִתְפַּקִּין
2 m.	תִּפְקִין	תִּפְקִין	תִּתְפַּקִּין
2 f.	תִּפְקִין	תִּפְקִין	תִּתְפַּקִּין
1 c.	נִפַּק, נִפַּק	נִפַּק	נִתְפַּק
1 Part. { m.	נִפְקָא	נִפְקָא	נִתְפַּקָּא
f.	נִפְקָא	נִפְקָא	נִתְפַּקָּא
2 Part. { m.	נִפְקִי	נִפְקִי	נִתְפַּקִּי
f.	נִפְקִי	נִפְקִי	נִתְפַּקִּי

	PEHAL.	APHEL.	ITTAPHAL.
<i>Pret.</i> 3 m.	דָּק	אָדָק	אִתְדָק
3 f.	דָּקָה	אָדָקָה	אִתְדָקָה
2 m.	דָּקְתָּ, דָּקְתָּ	אָדָקְתָּ	אִתְדָקְתָּ
2 f.	דָּקְתְּ	אָדָקְתְּ	אִתְדָקְתְּ
1 c.	דָּקְתִּי	אָדָקְתִּי	אִתְדָקְתִּי
<i>Plur.</i> 3 m.	דָּקוּ	אָדָקוּ	אִתְדָקוּ
3 f.	דָּקָא	אָדָקָא	אִתְדָקָא
2 m.	דָּקְתֶּם	אָדָקְתֶּם	אִתְדָקְתֶּם
2 f.	דָּקְתֶּנּוּ	אָדָקְתֶּנּוּ	אִתְדָקְתֶּנּוּ
1 c.	דָּקְנָא	אָדָקְנָא	אִתְדָקְנָא
<i>Inf.</i>	מָדָק	אָדָקָא	אִתְדָקָא
<i>Imp.</i> 2 m.	דָּק	אָדָק	אִתְדָק
2 f.	דָּקִי	אָדָקִי	אִתְדָקִי
<i>Plur.</i> 2 m.	דָּקוּ	אָדָקוּ	אִתְדָקוּ
2 f.	דָּקְנָא	אָדָקְנָא	אִתְדָקְנָא
<i>Fut.</i> 3 m.	יָדָק	יָדָק	יִתְדָק
3 f.	תָּדָק	תָּדָק	תִּתְדָק
2 m.	תָּדָק	תָּדָק	תִּתְדָק
2 f.	תָּדָקִי	תָּדָקִי	תִּתְדָקִי
1 c.	אָדָק	אָדָק	אִתְדָק
<i>Plur.</i> 3 m.	יָדָקוּ	יָדָקוּ	יִתְדָקוּ
3 f.	יָדָקוּ	יָדָקוּ	יִתְדָקוּ
2 m.	תָּדָקוּ	תָּדָקוּ	תִּתְדָקוּ
2 f.	תָּדָקוּ	תָּדָקוּ	תִּתְדָקוּ
1 c.	כָּדָק	כָּדָק	כִּתְדָק
<i>1 Part.</i> { m.	מָדָק	מָדָק	מִתְדָק
{ f.	מָדָקָא	מָדָקָא	מִתְדָקָא
<i>2 Part.</i> { m.	מָדָקִי	מָדָקִי	
{ f.	מָדָקִי	מָדָקִי	

פִּי VERBS.		פִּי VERBS.	
PEHAL.			
יָלַד ילד יָלְדָה ילדה יָלַדְתִּי, &c., reg. ילדת חָב, בָּע, לָד ילד מִילָד ילד יִלְד, יִילָד ילד		יָטַב יִיטַב, יִיטַב	
ITTAPHAL.			
אִתְיָלַד, אִתְיָלְדָה ילד			
PAHEL.			
יָלַד ילד יִלְד, יִילָד ילד		יָטַב יִיטַב	
ITTAPHAL.			
אִתְיָלַד ילד		אִתְיָטַב ילד	
APHEL.			
אִילָד ילד יִחַדַּע, אִילָד ילד		אִיטַיב, אִיטַיב ילד יִיטַיב ילד	

	PEHAL.	ITHPEHAL.	PAHEL.	ITHPAHAL.
<i>Pret.</i> 3 m.	קם	אתקם	קים	אתקים
3 f.	קמת	אתקמת	קימת	אתקימת
2 m.	קמת, קמת	אתקמת	קימת	אתקימת
2 f.	קמת	אתקמת	קימת	אתקימת
1 c.	קמת	אתקמת	קימת	אתקימת
<i>Plur.</i> 3 m.	קמו	אתקמו	קמו	אתקמו
3 f.	קמא	אתקמא	קימא	אתקימא
2 m.	קמתיו, קמתיו	אתקמתיו	קימתיו	אתקימתיו
2 f.	קמתו, קמתו	אתקמתו	קימתו	אתקימתו
1 c.	קמנא	אתקמנא	קימנא	אתקימנא
<i>Infin.</i>	מקם (מקום)	אתקמא	קימא	אתקימא
<i>Imp.</i> 2 m.	קום	אתקום	קים	אתקים
2 f.	קומי	אתקומי	קימי	אתקימי
<i>Plur.</i> 2 m.	קומו	אתקומו	קומו	אתקומו
2 f.	קומנא	אתקומנא	קימנא	אתקימנא
<i>Fut.</i> 3 m.	יקום	יתקום	יקום	יתקום
3 f.	תקום	תתקום	תקום	תתקום
2 m.	תקום	תתקום	תקום	תתקום
2 f.	תקומין	תתקומין	תקומין	תתקומין
1 c.	תקום	תתקום	תקום	תתקום
<i>Plur.</i> 3 m.	יקומון	יתקומון	יקומון	יתקומון
3 f.	יקומן	יתקומן	יקומן	יתקומן
2 m.	תקומון	תתקומון	תקומון	תתקומון
2 f.	תקומין	תתקומין	תקומין	תתקומין
1 c.	תקום	תתקום	תקום	תתקום
1 Part. {	m. קאם, קים	מתקום	מתקום	מתקום
	f. קימא	מתקמא	סקימא	סקימא
2 Part. {	m. קי		מתקום	
	f. קימא		סקימא	

APHEL.	ITTAPHAL.	POLEL.	ITHPOLAL.
אקים	אתקים	קוםם	אתקוםם
אקומת, אקומת	אתקומת	קומכת	אתקומכת
אקומת, אקומת	אתקומת	קומכת	אתקומכת
אקומת	אתקומת	קומכת	אתקומכת
אקומת, אקומת	אתקומת	קומכת	אתקומכת
אקומי	אתקומי	קוממו	אתקוממו
אקומא	אתקומא	קוממא	אתקוממא
אקומתיו	אתקומתיו	קוממתי	אתקוממתי
אקומתו	אתקומתו	קוממתי	אתקוממתי
אקומנא	אתקומנא	קוממנא	אתקוממנא
אקמא	אתקמא	קוממא	אתקוממא
אקים	אתקים	קוםם	אתקוםם
אקומי	אתקומי	קוממי	אתקוממי
אקומו	אתקומו	קוממו	אתקוממו
אקומנא	אתקומנא	קוממנא	אתקוממנא
יקום	יתקום	יקוםם	יתקוםם
תקום	תתקום	תקוםם	תתקוםם
תקום	תתקום	תקוםם	תתקוםם
תקומין	תתקומין	תקוממין	תתקוממין
אקים	אתקים	אקוםם	אתקוםם
יקומין	יתקומין	יקוממין	יתקוממין
יקומן	יתקומן	יקוממין	יתקוממין
תקומין	תתקומין	תקוממין	תתקוממין
תקומין	תתקומין	תקוממין	תתקוממין
תקום	תתקום	תקוםם	תתקוםם
סקום	מתקום	מקוםם	מתקוםם
סקומא	מתקומא	מקוממא	מתקוממא
מקום		מקוםם	
מקמא		מקוממא	

	FEHAL.	ITFEHAL.	PAHEL.	ITPAHAL.	APHEL.	ITTAHAL.
<i>Pret.</i> 3 m.	פָּלֵא — י	אֲתַפְּלִי	פָּלִי	אֲתַפְּלִי	אֲפָלִי	אֲתַפְּלִי
3 f.	פָּלֵת	אֲתַפְּלִית	פָּלִית — יֵאֵת	אֲתַפְּלִית	אֲפָלִית	אֲתַפְּלִית — יֵאֵת
2 m.	פָּלִית — יָהּ	אֲתַפְּלִיתְךָ	פָּלִיתְךָ	אֲתַפְּלִית	אֲפָלִית — יָהּ	אֲתַפְּלִית
2 f.	פָּלִית — יָהּ	אֲתַפְּלִית	פָּלִית	אֲתַפְּלִית	אֲפָלִית	אֲתַפְּלִית
1 c.	פָּלִית — יְהִי	אֲתַפְּלִיתִי	פָּלִית — יְהִי	אֲתַפְּלִיתִי	אֲפָלִית — הִי	אֲתַפְּלִית
<i>Plur.</i> 3 m.	פָּלוּ	אֲתַפְּלִיּוּ	פָּלוּ — יֵאֵוּ	אֲתַפְּלִיּוּ	אֲפָלוּ — יֵאֵוּ	אֲתַפְּלִיּוּ
3 f.	פָּלְאוּ	אֲתַפְּלִיָּא	פָּלְיָא	אֲתַפְּלִיָּא	אֲפָלְיָא	אֲתַפְּלִיָּא
2 m.	פָּלִירֵעוּן	אֲתַפְּלִיתוֹן	פָּלִירֵעוֹן (ל)	אֲתַפְּלִיתוֹן	אֲפָלִיתוֹן	אֲתַפְּלִירֵעוֹן
2 f.	פָּלִירֵחַן	אֲתַפְּלִיתוֹן	פָּלִירֵחַן (ל)	אֲתַפְּלִירֵחַן	אֲפָלִירֵחַן	אֲתַפְּלִירֵחַן
1 c.	פָּלִינָא	אֲתַפְּלִינָא	פָּלִינָא (ל)	אֲתַפְּלִינָא	אֲפָלִינָא	אֲתַפְּלִינָא
<i>Infin.</i>	מִפְּלֵא — מ — יָא	אֲתַפְּלֵאֵח	פָּלְאֵח	אֲתַפְּלֵאֵח	אֲפָלְאֵח	אֲתַפְּלֵאֵח
<i>Imp.</i> 2 m.	פָּלִי — מ — י	אֲתַפְּלִי — מ	פָּלִי — מ	אֲתַפְּלִי — מ	אֲפָלִי — מ	אֲתַפְּלִי — מ
2 f.	פָּלֵא — י	אֲתַפְּלֵא	פָּלֵא	אֲתַפְּלֵא	אֲפָלֵא	אֲתַפְּלֵא
<i>Plur.</i> 2 m.	פָּלוּ	אֲתַפְּלוּ	פָּלוּ	אֲתַפְּלוּ	אֲפָלוּ	אֲתַפְּלוּ
2 f.	פָּלְאָנָא בָּלוֹן	אֲתַפְּלָנָא	פָּלְנָא	אֲתַפְּלָנָא	אֲפָלָנָא	אֲתַפְּלָנָא
<i>Fut.</i> 3 m.	יִפְּלֵא — י	יִתַּפְּלִי — מ	יִפְּלִי — מ	יִתַּפְּלִי — מ	יִפְּלִי — מ	יִתַּפְּלִי — מ
3 f.	תִּפְּלֵא	תִּתַּפְּלִי	תִּפְּלִי	תִּתַּפְּלִי	תִּפְּלִי	תִּתַּפְּלִי
2 m.	תִּפְּלֵא	תִּתַּפְּלִי	תִּפְּלִי	תִּתַּפְּלִי	תִּפְּלִי	תִּתַּפְּלִי
2 f.	תִּפְּלִיּוֹן	תִּתַּפְּלִיּוֹן	תִּפְּלִיּוֹן	תִּתַּפְּלִיּוֹן	תִּפְּלִיּוֹן	תִּתַּפְּלִיּוֹן
1 c.	אֲפָלֵא	אֲתַפְּלִי	אֲפָלִי	אֲתַפְּלִי	אֲפָלִי	אֲתַפְּלִי
<i>Plur.</i> 3 m.	יִפְּלוּן	יִתַּפְּלוּן	יִפְּלוּן	יִתַּפְּלוּן	יִפְּלוּן	יִתַּפְּלוּן
3 f.	יִפְּלִיּוֹן	יִתַּפְּלִיּוֹן	יִפְּלִיּוֹן	יִתַּפְּלִיּוֹן	יִפְּלִיּוֹן	יִתַּפְּלִיּוֹן
2 m.	תִּפְּלוּן	תִּתַּפְּלוּן	תִּפְּלוּן	תִּתַּפְּלוּן	תִּפְּלוּן	תִּתַּפְּלוּן
2 f.	תִּפְּלִיּוֹן	תִּתַּפְּלִיּוֹן	תִּפְּלִיּוֹן	תִּתַּפְּלִיּוֹן	תִּפְּלִיּוֹן	תִּתַּפְּלִיּוֹן
1 c.	נִפְּלֵא	נִתַּפְּלִי	נִפְּלִי	נִתַּפְּלִי	נִפְּלִי	נִתַּפְּלִי
1 Part. {	m. פָּלֵא — י	מִתַּפְּלִי — מ	מִפְּלִי — מ	מִתַּפְּלִי	מִפְּלִי — מ	מִתַּפְּלֵא
	f. פָּלְיָא	מִתַּפְּלִיָּא	מִפְּלִיָּא	מִתַּפְּלִיָּא	מִפְּלִיָּא	מִתַּפְּלִיָּא
2 Part. {	m. פָּלֵא — י		מִפְּלִי		מִפְּלִי	
	f. פָּלְיָא		מִפְּלִיָּא		מִפְּלִיָּא	

ANALYSIS
OF THE
TEXT OF THE CHALDEE PORTION
OF THE
BOOK OF DANIEL.

ANALYSIS.

CHAPTER II.

As some references are made in the Analysis to the *Philologia Sacra* of Glassius, it may be necessary to mention that the edition used was that by Dathe, *Lipsia*, 1776. The references to Hengstenberg are to the translation in Clarke's Foreign Theological Library of Vol. I. of his *Beiträge zur Einleitung in's alte Testament*. The letters E. V. are employed to denote the Authorized English Version of the Bible.

1.—Ver. 4. מֶלֶךְ, *O king*; emph. of m. n. מֶלֶךְ, i. q. Hebr.; in the Targums, מֶלֶךְ; Gr. (139). The emphatic state is employed as usual for the vocative: Gr. (196). Plur. abs. מְלָכִין, emph. מְלָכֵיךָ.

2. לְעֶלְמִין, *for ever, in sacula*; comp. of prep. לְ, and עֶלְמִין, plur. of m. n. עֶלְמִין, i. q. Hebr. עֶלְמִין. Emph. plur. עֶלְמֵיךָ. See Parad. 2 of maso. nouns.

3. חַיִּי, *live*; 2 m. sing. imper. Pehal from חָיָה or חָיָה, i. q. Hebr. חָיָה: Gr. (91). *Live for ever* was the usual mode of saluting kings in Eastern nations. See iii. 9; v. 10; vi. 7, 22. Nehem. ii. 3.

4. אָמַר, *tell*; in pause, אָמַר; 2 m. sing. imper. Pehal from אָמַר, i. q. Hebr. אָמַר.

5. חֲלֹמָה, *the dream*; emph. of m. n. חֲלֹמָה, i. q. Hebr. חֲלֹמָה. With suff. of 2 m. sing. חֲלֹמְךָ, ver. 28. With suff. of 1 sing. חֲלֹמִי, iv. 9 (6). Plur. abs. חֲלֹמִין.

6. לְעֹבְדֶיךָ, *to thy servants*; comp. of prep. לְ, plur. of m. n. עֹבֵד, i. q. Hebr. עֹבֵד, see Parad. IV. of masc. nouns, and suffix of 2 m. sing., which displaces the termination of the plur. of the noun.

7. וּפְשָׁרָא, *and the interpretation*; comp. of the conjunction וְ, which has the form וְ before the labial, and פְּשָׁרָא emph. of m. n. פֶּשֶׁר, derived from פֶּשֶׁר, i. q. Hebr. פֶּשֶׁר, *to explain, interpret*. We have the same noun with the suffix of 3 m. sing. פֶּשְׁרָה, verses 5, 6. The emph. form with the termination חֲ— for חֲ—, and with the conj. וְ, וּפְשָׁרָה, occurs, ver. 7.

8. בְּהִיָּת, *we will show*; 1 plur. fut. Pehal of הִיָּת, i. q. Hebr. הִיָּת, which is not used in Pehal, and in Pehal signifies *to declare*. See Parad. G. The Hebr. הִיָּת is not found in Kal. The primary meaning of the word

is to breathe, and from thence comes the signification of the Pihel in Hebr., and of the Pihel in Chald., to breathe out, to declare. **נִחַד** 1 sing. fut. Pihel occurs ver. 24.

9.—Ver. 5. **עָנָה**, answered; 1 part. Pehal of **עָנָה**, i. q. Hebr. **עָנָה**. The part. is used for the pret., Gr. (240). The plur. of same, **עָנִין**, occurs iii. 24.

10. **נִאָמַר**, and said; 1 part. Pehal of **נִאָמַר** with conj., see No. 4. Plur. of same with conj., **נִאָמְרִין**, ver. 7.

11. **לְכַשְׂרֵינָא**, to the Chaldeans; comp. of prep. **לְ**, and emph. plur. of m. n. **כַּשְׂרֵי**. The plur. abs. is **כַּשְׂרָאִין**, and the emph. **כַּשְׂרָאִי**, which is the marginal reading here: see Gr. (124, h). The pointing of the *Kethibh* would be **לְכַשְׂרֵינָא**, an irregular form of the emph. plur., Gr. (148). The nation derived its name from Chesed the son of Naher, Gen. xxii. 22. From the practice of astrology by the people, the noun also came to be used as an appellative, signifying an astrologer, or magician.

12. **מִלְתָּה**, this thing, or word; properly **מִלְתָּא**, emph. of f. n. **מִלָּה**, which signifies a word, or matter, like **דְּבָר** in Hebr., or *ῥῆμα* in Greek. The plur. is irreg. **מִלִּין**, emph. **מִלֵּיא**, constr. **מִלֵּי**. The root is **מָלַל**, i. q. Hebr. **מָלַל**, signifying in Pihel to speak. See vii. 8.

13. **מִנִּי**, from me; comp. of prep. **מִן**, i. q. Hebr., which with suffixes becomes **מִנִּי**, Gr. (182), and suff. of 1 sing.

14. **נִחַד**, (*is*) gone; according to Fürst an adverb signifying firm, fixed, but generally regarded as the fem. of 1 part. Pehal of **נִחַד**, to go away, depart. Cogn. perhaps **נִחַל**, same sign. If a part. the form is irregular, as if from the masculine form **נִחַד**. The words **מִלְתָּה וְנִחַד**, which are rendered in the E. V. "The thing is gone from me," i. e. the dream is forgotten by me, should rather be rendered, "The word is gone out from me," i. e. I have issued my edict, which cannot be recalled. **מִלָּה** is used iii. 28, to signify the king's edict. The rendering of Theod. *ὁ λόγος ἀπέστη ἀπ' ἐμοῦ* agrees with that of the E. V. This is also the interpretation of Bertholdt; but, as Rosenm. says, "neminem torquet insemnium cuius oblitus est." It cannot be supposed that the king had forgotten the dream which had produced such an impression on his mind. He requires the magicians to tell him the dream, not because he had forgotten it, but because he desires that test of their being able to interpret it correctly. See Hengstenberg, Diss., pp. 65, *et seq.*

15. **יִחַ**, if; part. i. q. Hebr.; when repeated, *whether, or*; with conj. **יִחַ**, ver. 6.

16. **לֹא**, not; neg. part. i. q. Hebr. **לֹא**. In iv. 32, it is written **לֹא**; with interrog. **וְלֹא**.

17. **רִחֹדְעֵנִי**, you will make known to me; comp. of 2 m. plur. fut. Aphel of **רָדַע**, i. q. Hebr. **רָדַע**, Gr. (82, 83), and suff. of 1 sing. with **נ** epenth., Gr. (69). The same word, written defectively **רִחֹדְעֵנִי**, occurs ver. 9.

18. **רִחֹדְעֵנִי**, pieces, fragments; plur. of m. n. **רִחֹד**, derived from **רָדַע**, to cut in pieces.

19. **יִתְעַבְדִּין**, you shall be made; 2 m. plur. fut. Ithpahal of **עָבַד**, which corresponds in sign. to the Hebr. **עָשָׂה**; "you shall be made pieces," i. e. you shall be cut in pieces,—a mode of punishment usual in Eastern nations. The rendering of the LXX., *παράδειγματισθήσεσθε*, and that of Theod., *eis ἀπόλειαν ἐσσεσθε*, only express the general sense.

20. **וּבְהִיכֹן**, and your houses; comp. of conj., which becomes **ו** before the labial, the plur. of m. n. **בֵּית**, i. q. Hebr., and the suff. of 2 m. plur. Constr. sing. **בֵּית**; emph. **בֵּיתָא**; with suff. of 3 m. sing. **בֵּיתָהּ**; plur. abs. **בֵּיתִין**.

21. **בְּנִלִי**, a dunghill; m. n. derived from **נָלַל**, to pollute.

22. **יִתְעַבְדִּין**, shall be made; 3 m. plur. fut. Ithpahal of **עָבַד**, i. q. Hebr. See Parad. E. For a copious illustration of the threat of the king, see Hävernicks note on the passage.

23.—Ver. 6. **רִחֹדְעֵנִי**, you will show; 2 m. plur. fut. Aphel of **רָחַד**, No. 8, and **רִחֹדְעֵנִי**, show to me, 2 m. plur. imp. Aphel of same verb with suffix of 1 sing. **רִחֹדְעֵנִי**, we will show, 1 plur. fut. Aphel of same verb, ver. 7.

24. **מִתְּנֵן**, gifts; plur. of f. n. **מִתְנָה**, i. q. Hebr. **מִתְנָה**, derived from **נָתַן**, to give; same with suff. of 2 m. sing. **מִתְנָתְךָ**.

25. **וּבְנִבְזָה**, and a donation; comp. of conj. and f. n. **בְּנִבְזָה**. If the word be Chaldee, it perhaps comes from **בִּזָּה**, to demand, exact. There is, however, this difficulty, that the preformative **נ** would indicate that the word came from a Niphal form, and this conjugation does not exist in Chaldee. It has also been derived from **בָּזָה**, to spoil. Buxtorf's suggestion that it may be derived from **בָּזָה** or **בִּזָּה**, to despise, "nam largitiones presusiores sunt quidem despectus bonorum," seems absurd. Some have thought that the word is the Greek *νόμισμα*, with respect to which opinion see Hengstenberg, Diss., p. 11. It is, after all, most probably a word of Persian origin. The plur. with conj. and suff. of 2 m. sing., **וּבְנִבְזָתְךָ**, occurs v. 17.

26. **וּבְיָקָר**, and honour; comp. of conj. and m. n. **יָקָר**; emph. **יָקָרָא**.

The Hebr. verb יָקַר signifies *to be heavy, valuable, honoured*. Comp. Latin *curus*.

27. שָׁנִיא, *great*; adj. derived from שָׁנָא, i. q. Hebr. שָׁנָא, *to be great*.

28. תִּקְבְּלוּן, *you shall receive*; 2 m. plur. fut. Pahal from קָבַל, i. q. Hebr. קָבַל, used only in Pahal, and signifying in this conj. *to receive*. The primary sense of the verb is *to be in front*, and in Pahal it means properly *to meet*, or *receive* one who is before, or coming to meet one.

29. מִן־קֶדְמִי, *from me*; מִן is the prep. i. q. Hebr. מִן; קֶדְמִי, or קֶדְמִי, i. q. Hebr. קֶדֶם, is properly a noun, signifying *that which is before, the front part*, and thence comes to be used as a prep. signifying *before*. מִן־קֶדְמִי is, therefore, literally a *parto anteriore mei*, but the meaning is merely *from me*. It is to be noticed that the suffix here (that of 1 sing.) is of the form which belongs to plural nouns, קֶדְמִי being always joined with suffixes of plur. form; e. g. with suff. of 3 m. sing. קֶדְמִי; with suff. of 2 m. sing. קֶדְמִי; with suff. of 1 sing. קֶדְמִי. The — of suff. of 1 sing. becomes — in pause.

30. לָהֶן, *therefore*; comp. of prep. לְ, and the fem. pron. הֵן, *they*. The same compound is used as an adversative particle, *nevertheless, but, -unless*, see ver. 11, 30; but in this sense it is, perhaps, compounded of the neg. part. לֹא and the particle הֵן, *if*, No. 15.

31.—Ver. 7. עָנוּ, *they answered*; 3 m. plur. pret. Pahal of עָנָה, No. 9. See Parad. G.

32. תִּנְיָנִית, *again, a second time*; adv. corresponding to Hebr. תִּנְיָנִית, derived from תִּנָּה, i. q. Hebr. תִּנָּה, *to repeat*.

33. יֹאמֶר, *let him tell*; 3 m. sing. fut. Pahal of אָמַר, No. 4, the א quiescing in —, Gr. (86, a); with conj. וַיֹּאמֶר, 1 plur. fut. Pahal, ver. 36.

34. לְעִבְדֹהֶי, *to his servants*; comp. of prep. לְ, the plur. of מ. ה. עֶבֶד, No. 6, and suff. of 3 m. sing.

35.—Ver. 8. בְּרִיָּצִיב, *of certainty, surely*. בְּרִיָּצִיב is an adj., *well-established, true*, derived from יָצַב, unus. in Pahal, in Pabel *to speak truly*. The expression בְּרִיָּצִיב, *ex certo, truly*, is like קִשְׁטָן, ver. 47.

36. יָדַע, (*I am*) *knowing, (I) know*; 1 part. Pahal of יָדַע, No. 17. Plur. יֹדְעִין, v. 23.

37. אַתָּא, pers. pron. 1 sing.; also written אַתָּא.

38. דִּי, *that*; properly the relative *qui, quæ, quod*, i. q. Hebr. דִּי, like which it is used as a conj. *that*. It originated in the demonstrative

דִּי. In ver. 25 it is employed, as דִּי is in Hebr., prefixed to the *recta oratio*: "he said," דִּי הִשְׁפַּחְתָּ גִבֹּר, "that I have found a man."

39. עֵדְנָא, *the time*; emph. of m. n. עֵדְנָא, *time*. According to some, the word sometimes specially denotes a *year*, see iv. 16 (13). The root is עָדַר, unus. a denominative from עָרַר, prep. *during*, and conj. *while, until*, which comes again from עָרַח, *to pass away*, and is properly a noun, *duration*; plur. abs. עֵדְנִין, emph. עֵדְנִיָּא.

40. אַתָּה, *you*; pers. pron. 2 m. plur., i. q. Hebr. אַתָּם; also written אַתָּה.

41. זִכְנִין, (*are*) *gaining*, lit. *buying*; m. plur. of 1 part. Pahal, from זָכַן, *to buy*. דִּי עֵדְנָא וְכוּ, "that ye are gaining the time," i. e. seeking to gain time, seeking delay. *ὅτι καὶ οὐδὲν ἐξαγοράζετε*, Theod. See Ephes. v. 16, Coloss. iv. 5.

42. כָּל, properly a substantive, *totality, the whole*, i. q. Hebr.; with Makkeph כָּל. Followed by a sing. it signifies *the whole, totus*; followed by a plur., *all, omnes*. With suff. of 3 m. plur. כָּל־הֶוֶן, *all of them*, vii. 19; the same with prep. כִּי, כָּל־הֶוֶן, ii. 38. Emph. sing. כָּל־אֵל, *everything*, ii. 40: the same with prep. לְ, לְכָל־אֵל, iv. 28 (25).

43. קֶבֶל, derived from קָבַל, No. 28: a prep. *over against*, v. 5; *before, in front of*, ii. 31; *on account of*, v. 10; followed by דִּי it is used as a conj. *because*; כָּל־קֶבֶל דִּי, "on this very account, because," or "wholly because that." This expression has also a relative sense, "for which cause," as in ver. 10. The meaning "in the same way as," "quemadmodum," has been assigned to the expression in some places, e. g. ii. 40, and vi. 10, but it is not clear that it has not its causal sense in these passages. The marginal note here indicates that some copies read קֶבֶל—another form of the same word.

44. רִוְרִינָא, *you see*; 2 m. plur. pret. Pahal (see Gr. 92) from רִוְרָא, *to see*, i. q. Hebr. רָאוּ.

45.—Ver. 9. דִּי הֵן, *but if, or so if, quodsi*, i. q. Hebr. כִּי אִם, *εὰν οὐν*, Theod.

46. אֶחָד, *one*; fem. of the card. num. אֶחָד, i. q. Hebr. אֶחָד.

47. הִיא, *this*; pron. 3 f. sing., i. q. Hebr.

48. דְּרִבְכוֹן, comp. of constr. of f. n. דִּרְתָּ, and suff. of 2 m. plur. The word דְּרִת is also found in the later Hebr., and is, perhaps, of Persian origin. Its common signification, as in verses 13, 15, is *a law, decree*, and it is so rendered here in the E. V. "there is but one decree for you," i. e. sentence of

death. It may be better, with Michaelis, to refer it to the words immediately following, "I pronounce the same judgment" on you all, that ye have sought to impose on me, דָּר being taken to signify *sentence, judgment*. The objective use of the suffix is to be observed.

49. כִּדְבָר, *false, lying*; fem. of כָּדַב, adj. derived from כָּרַב, i. q. Hebr. כִּזַּב, signifying in Pahal *to lie*.

50. וְשָׁחַרְחָרָה, *and corrupt*; comp. of conj., and fem. of 2 part. Pahal of שָׁחַר, i. q. Hebr. שָׁחַר, *to destroy*.

51. הוֹצִינִי מִן הַכֹּרִי, *you have prepared*; 2. m. plur. pret. Aphel of הָצִין, not used in Pahal, in Pahal *to prepare*. The points in the text are those of the Keri הוֹצִינִי מִן הַכֹּרִי, which is the pret. Ithpahal of the same verb; see Gr. (8, 43). The latter would signify *you have agreed with one another*. The rendering of Theod., συνέθεσθε, would express either meaning. The Aphel is probably the true reading, and the fact that the verb does not occur elsewhere in Aphel may have given rise to the Keri.

52. לְמַאמֵּר, *to speak*; comp. of prep. לְ, and infin. Pahal of אָמַר, No. 4; see Gr. (86).

53. עַד דֵּי, *until that*; see Nos. 39 and 38.

54. וְשִׁנְיָה, *shall be changed*; 3 m. sing. fut. Ithpahal of שָׁנָה, i. q. Hebr. שָׁנָה. 3 m. plur. וְשִׁנְיָה, with the י apocopated, v. 10: see Gr. (95). עַד דֵּי, *until*, "till the time be changed," as in E. V., i. e. until circumstances be altered, until I become less anxious than now about the dream. εως ουδ καιρος παρελθῃ, Theod.

55. וְאֵדָעָה, *and I will know*; comp. of conj., and 1 sing. fut. Pahal of יָדַע, No. 17. The fut., according to analogy, would be יָדַע, or יָדַע, and the Dagheesh being resolved by כ, it becomes יִדָּע: Gr. (85).

56. וְהִתְחַוְּנִי, *you will make known to me*; 2 m. plur. fut. Aphel of הִתְחַוָּה, No. 8, with suff. of 1 sing.: see Gr. (69). The final syllable of the verb is written defectively.

57.—Ver. 10. וְאֵינִי, *there is*; i. q. Hebr. אֵין. Cognate to this word is the verb subs. in Greek and Latin, *est, est, est*. It is used with the suffixes (generally those of plur. nouns) to express the various persons of the verb substantive, e. g., with suff. of 3 m. sing. אֵינִי, ii. 11; with suff. of 1 plur. אֵינָם, iii. 18; with interrog. הָאֵין and suff. of 2 m. sing. הֵאֵינִיךָ, ii. 26; with suff. of 2 m. plur. הֵאֵינִיכֶם, iii. 14.

58. אִנָּשׁ, *a man*; m. n. also אִנָּשׁ, as it is written here in some copies, i. q. Hebr. אִנָּשׁ. In emph. stato אִנָּשׁ. Plur. abs., *like the Hebr.*, אִנָּשִׁים, iv. 17 (14). Plur. constr. אִנָּשֵׁי.

59. עַל, *upon*; prop. i. q. Hebr. With plur. suff. of 2 m. sing. עַלְיָ, iii. 12. With plur. suff. of 1 sing. עַלְיָ, iv. 34 (31).

60. וַיִּבְשָׁתָּהּ, *the earth, lit. the dry (land)*; emph. of f. n. וַיִּבְשָׁה, i. q. Hebr.

61. וַיִּכָּל, *will be able*; properly the fut. Hophal of the Hebr. verb יָכַל. The corresponding verb in the Chald. is יָכַל, or יָכַל, of which the fut. Pahal is יָכַל, iii. 29. It is followed by an infin. with לְ, Gr. 237.

62. לְהַחֲוִיחַ, *to show*; comp. of prep. לְ, and inf. Aphel of הָחִיחַ, No. 8: see Gr. (96).

63. רַב, *chief, lord*; prop. an adj., *great*.

64. וְשָׁלִיט, *and ruler*; comp. of conj. and m. n. וְשָׁלִיט. The word is properly an adj., and is so used. It is derived from the Pahal of שָׁלַט, *to rule*, i. q. שָׁלַט of later Hebr. The word Sultan has the same origin. The clause וְלֹא-אֵין-וְנֹהַר should perhaps be rendered, not as in the E. V., "there is no king, lord, nor ruler," but, "there is no king (however) great and powerful," רַב וְשָׁלִיט being regarded as adjectives. καθότι πᾶς βασιλεὺς μέγας καὶ ἀρχων κ. τ. λ., Theod.

65. כְּדִנְיָה, *like this, such*; i. q. Hebr. כְּדִנְיָה, comp. of כְּ, and demons. pron. כְּדִנְיָה, *this*, emph. of כְּ, i. q. Hebr. כְּדִנְיָה.

66. שָׁאַל, *hath asked*; 3 m. sing. pret. Pahal of verb, i. q. Hebr. שָׁאַל. It is commonly followed, as here, by לְ of person interrogated.

67. חֲרָטִים, *scribes*; m. n., which is also in the Hebr. Some regard the word as of Egyptian origin, designating *the sacred scribes*, or writers of the hieroglyphic characters, *ιερογγραμματοῖς*, who formed one of the classes of Egyptian priests. Gesenius thinks it to be of Hebrew origin, and derives it from חָרַט, *a style*, with ב formative; or from חָרַט, and חָרַט, signifying in High. *to consecrate*. Plur. abs. חָרָטִים; plur. constr. חָרָטִים.

68. וְחֲשִׁיךְ, *and magician*; comp. of m. n. Hebr. and Chald.; plur. abs. וְחֲשִׁיךְ; emph. וְחֲשִׁיךְ, as from sing. חֲשִׁיךְ. Plur. emph. with לְ, וְחֲשִׁיךְ, v. 7. The root חֲשִׁיךְ is not in use in Hebr. or Chald. חֲשִׁיךְ, Syr., signifies to use incantations. The primary notion is, perhaps, *laying up, hiding*.

69. וְכַסְדִּי, *and Chaldean, or astrologer*; comp. of conj. and prop., or appell. n. כַּסְדִּי, in pause כַּסְדִּי: see No. 11.

70.—Ver. 11. וְקִיָּרָה, *(is) difficult*, or, E. V., *rare*; f. of adj. קִיָּר, derived from קָרָה, No. 26.

71. אֲחֵרָה, *another*; adj., i. q. Hebr. אֲחֵרָה.

72. יִרְאֶה, *will show it*; 3 m. sing. fut. Pahal יִרְאֶה, from יָרָה, No. 8; with inserted Nun (Gr. 69, 99), and suff. of 3 f. sing.

73. לֹא־, *except, unless*; see No. 30. Some hold that the first part of the compound with this sense is the neg. part. לֹא; but Gesenius thinks that the adversative use of the compound depends on its causal power.

74. אֱלֹהִים, *the gods*; plur. of m. n. אֱלֹהִים, i. q. Hebr. אֱלֹהִים. The emph. אֱלֹהִים is specially used of Jehovah: see ver. 20. With suff. of 1 plur. אֱלֹהֵינוּ, ver. 17. Emph. with conj. and prep. לִי, וְלֹא־לָהֶם, v. 23. With suff. of 3 m. sing. אֱלֹהֵי, vi. 5. With suff. of 2 m. sing. אֱלֹהֶיךָ, vi. 16. With suff. of 1 sing. אֱלֹהֵי, vi. 23. With prep. בְּ and suff. of 3 m. sing. בְּאֱלֹהֵי, vi. 24.

75. בְּמִדְבָּרָם, *their habitation*; comp. of m. n. בְּמִדְבָּר, i. q. Hebr. בְּמִדְבָּר, which is derived from דָּבַר, i. q. Hebr., *to inhabit*, and suff. of 3 m. plur.

76. עִם, *with*; prep., i. q. Hebr.

77. בְּשָׂרָא, *flesh*, i. e. *mankind*; emph. of m. n. בְּשָׂרָא, i. q. Hebr. בְּשָׂרָא.

78.—Ver. 12. הֵנָּה, *this*; emph. of הֵן demonstr. pron., No. 64. פֶּלֶאֱתָהּ, *on this account*: see No. 43.

79. בָּכֶם, *was angry*; 3 m. sing. pret. Pahal of verb, which is equivalent to the Hebr. קָצַף.

80. וְקָצַף, *and was furious*; comp. of conj., and 3 m. sing. prot. Pahal of verb, i. q. Hebr. קָצַף. The primary sense is *to break*, and thence the sign. *to break forth in anger*.

81. שְׂרָאִי, *greatly, very much*; same as No. 27, used here as an adv. Theod., whom other versions follow, renders this verse τότε ὁ βασιλεὺς ἐν θυμῷ καὶ ὀργῇ εἶπεν κ. τ. λ. He regarded בָּכֶם as comp. of the prep. בְּ, and a noun נֶכֶס, from נָכַס, *to be moved to anger*. הֵנָּה he must also have regarded as a noun with the prep. understood. The conj. ו before וְקָצַף would thus be redundant. As there is no doubt of the existence of the verb בָּכֶם, the rendering of the E. V., “the king was angry and very furious, and commanded,” &c., is preferable.

82. לְהַרְגָהּ, *to destroy*; comp. of prep. לְ, and inf. Aphel of הָרַג, i. q. Hebr. הָרַג, *to perish*. See Gr. (42, d), and (86, a).

83. חֲכִימֵי, *the wise men, magicians*; constr. plur. of adj. חֲכִים, i. q. Hebr. חֲכָם. The same with prep. לְ, לְחַכְמֵי, ver. 14. Plur. abs. with prep. לְ, לְחַכְמֵי, ii. 21.

84. בְּבָבֶל, *Babylon*; prop. name signifying confusion, see Gen. xi. 9, from בָּבֶל, *to confound*.

85.—Ver. 13. וְדָרָא, *and the decree*; comp. of conj. and emph. of דָּרַךְ, see No. 48.

86. בְּנִפְקָה, *went forth*; 3 f. sing. pret. Pahal, from נִפְקַח, *to go out*. The first letter has פֿ in place of the more usual פֿ. From נִפְקַח is derived the f. n. בְּנִפְקָה, *expenditure*.

87. מִתְּקַטְלִין, *slain*; plur. of part. Ithpahal of קָטַל, i. q. Hebr. קָטַל, *to slay*. The words וְחֲכִימֵיָא וְגוֹ may be rendered, as in the E. V., “that the wise men (should be) slain,” the conj. ו being used to denote the end or object. From ver. 24 it appears that Arioch had not yet commenced to execute the king's decree. With the E. V. agrees the rendering of the LXX., ἐδογματίσθη πάντας ἀποκτείναι. The version of Theod., καὶ οἱ σοφοὶ ἀπεκτείνοντο, which, in accordance with the use of the imperf. in Greek, might signify, “and the wise men were about to be slain,” may perhaps best express the meaning of the original.

88. וְבָעוּ, *and they sought*; 3 m. plur. pret. Pahal of בָּעָה, or בָּעָה, i. q. Hebr. בָּעָה, *to seek*; 3 m. plur. fut. Pahal וְיִבְעֹן, iv. 36 (33). 3 m. sing. pret. Pahal with conj. וְיִבְעָה, ver. 16. Infin. Pahal with prep. לְ, לְמִבְעָה, ver. 18. Plur. m. of 1 part. Pahal בְּעֵין, vi. 5. 3 m. sing. fut. Pahal וְיִבְעָה, vi. 7. 1 part. Pahal, בָּעָה, vi. 11. The proper sign. of the verb is, *to cause to swell*, or *boil as water*; and thence is derived that of *ardently desiring, earnestly seeking*. The 3 plur. act. of the verb may be used here impersonally for the passive, as is usual in Hebr. and Chald., or a nominative may be understood indicating the king's agents. LXX., ἐζητήθη δὲ ὁ Δαυὶδ καὶ πάντες οἱ μετ' αὐτοῦ κ. τ. λ.

89. דָּנִיֵּאל, *Daniel*; prop. name, signifying “God's judge,” i. e. one who judges in the name of God.

90. וְחֲבֵרָיו, *and his associates*; comp. of conj. and plur. of m. n. חֲבֵר, or חֲבֵר, i. q. Hebr. חֲבֵר, *an associate*, with plur. form of suff. of 3 m. sing. The Hebr. verb חֲבַר, *to join*, and *to be joined*, properly signifies *to bind*. From the cogn. חָבַל, *to twist, to bind*, comes our *cable*. Among the derivatives is חֲבִירוֹן (literally *the conjunction, union*), the name of the ancient town in the tribe of Judah. חֲבֵר belongs to Parad. IV.

91. לְהִתְקַטֵּל, *to be slain*; comp. of prep. לְ and inf. Ithpahal of קָטַל, No. 87. לְהִתְקַטֵּל, inf. Pahal of same with prep. לְ, ver. 14.

92.—Ver. 14. בְּאַחֲרָיו, *then, on that*; comp. of בְּ and the adv. אַחֲרָיו, *then, afterwards*, i. q. Hebr. אַחֲרָיו, properly the dual of n. אַחֲרָיו, derived from אָחַר = אָחַר = עָדַה, *to pass by*.

93. **הָרָגוּב**, answered; 3 m. sing. pret. Aphel of **הָרָג**, i. q. Hebr. **שָׁבַר**, to turn back, signifying in Aphel to return, to give back, to answer.

94. **עֲצָמָה**, prudence; f. n. from **עָצַם**, to counsel, corresponding to the Hebr. **עֲצָה** from **עָצָה**.

95. **וּמָעֵם**, and wisdom; comp. of conj. and m. n. **מָעֵם** (1) taste, flavour; (2) reason, wisdom; (3) sentence, mandate, from **מָעַם**, i. q. Hebr. **מָעַם**, to taste, to judge by tasting, to perceive. "He answered prudence and wisdom," i. e. he made a wise and prudent answer. Rosenm. explains the words to mean "he answered (inquiring as to) the object and reason of the king's mandate."

96. **לְאַרְיֹחַ**, to Arioeh; comp. of prep. **לְ** and prop. n. **אַרְיֹחַ**, which means lion-like, from **אַרִי**, with the Persic adjectival termination.

97. **טַבָּרְיָה**, the guards; emph. plur. of m. n. **טַבָּר**, i. q. Hebr. The word literally means executioner, and hence body-guard, as the king's guards in Eastern countries inflicted capital punishment. See Rosenm., Schol. in Gen. xxxvii. 36.

98.—Ver. 15. **מָה**, what; interrog. pron., i. q. Hebr., once Ezr. vi. 7, written **מָה** **עֲלֵימָה**, propter quid, why.

99. **מְהֵרָפָה**, hasty, urgent; fem. of 1 part. Aphel (see Gr. (50)) from **הָרָפָה**, to be sharp, severe, and in Pahal and Aphel trans., to urge. The Aphel of this verb joined with **הָאָה** or **הָאֵין**, signifies in the Targums to set one's face resolutely or obstinately to a thing. Hence may be explained the version of Theod., ἡ ἀναιδέης ἡ ἀναιδέης αὐτοῦ, i. e. this rash decree. The meaning given above, which is consistent with the primary signification of the verb, agrees better with the context. The word occurs again iii. 22, and apparently in the same sense as here. In iii. 22 it has the contracted form **מְהֵרָפָה**.

100. **הוֹדָע**, made known; 3 m. sing. pret. Aphel of **דָּע**, No. 17.

101.—Ver. 16. **עָל**, entered; 3 m. sing. pret. Pahal of **עָלָל**. The word is specially applied to one seeking an audience of a king. Plur. of 1 part. Pahal **עָלִין**, iv. 7 (4), v. 8, Keri for Kethibh **עָלִין**.

102. **זָמַן**, time; m. n. properly, a stated time, derived from **זָמַן**; see No. 51. Emph. **זָמַנָה**; plur. abs. **זָמַנִין**; emph. **זָמַנִיָה**.

103. **יָתֵן**, he would give; 3 m. sing. fut. Pahal, from **יָתַן**, i. q. Hebr. **יָתַן**; see Gr. (78).

104. **לָהּ**, to him; comp. of prep. **לְ** and suff. of 3 m. sing.

105. **לְהַחֲרִיף**, that he would show; see No. 62. The use of the inf.

with **לְ**, following the conj. **וְ**, to denote the object or end, is to be noticed; "he desired of the king time, that he might show him," &c. The same mode of expression occurs in ver. 18.

106.—Ver. 17. **לְבֵיתָהּ**, to his house; comp. of prep. **לְ**, m. n. **בֵּית**, No. 20, and suff. of 3 m. sing.: see Gr. (141).

107. **הָוָה**, went; 3 m. sing. pret. Pahal of verb, i. q. Hebr. The marginal note directs attention to Pattach, where we would expect Qametz on account of Athnesh.

108. **וְלִחְנִיָּה**, and to Hananiah; comp. of conj., the prep. **לְ**, which before the Chateph is **לְ**, and the pr. n. **חֲנִיָּה**, which is compounded of **חָנָן** and **יָהּ**, meaning, "him whom God gave," like Θεοδόσιος and Θεοδώρητος in Greek.

109. **מִי־שָׁאֵל**, Mishaal; pr. name comp. of **מִי**, **שָׁ**, and **שָׁאֵל**, signifying, "who is what God is?"

110. **וְעֲזָרָה**, and Asariah; comp. of conj., and pr. n. **עֲזָרָה**, which is compounded of **עָזַר** and **יָהּ**, "whom God aids."

111.—Ver. 18. **וְרַחֲמִין**, and mercies; comp. of conj. and plur. m. n. **רַחֲמִין**, i. q. Hebr. The primary sense of the verb **רָחַם** is, to be soft, and the proper meaning of the noun is, the bowels, τα σπλάγχνα, regarded as the seat of the affections.

112. **לְמִבְעָא**, to desire, ask; comp. of prep. **לְ**, and infin. Pahal of **בָּעָא**; see No. 88. For the use of the infin. with **לְ** following the conj., see No. 105. Translate here, as in the E. V., "that they would desire," &c.

113. **שָׁמַיָּה**, the heavens; emph. of plur. m. n. **שָׁמַיִן**, i. q. Hebr. **שָׁמַיִם**. With prep. **לְ**, **לְשָׁמַיָּה**. With prep. **בְּ**, **בְּשָׁמַיָּה**.

114. **רִזָּה**, secret; emph. of m. n. **רִזָּה**. The emph. plur. **רִזָּה** occurs ver. 29, and the plur. abs. **רִזִּין**, ver. 28. The corresponding verb is not in use in Chald., but in the Syriac there is **רִזָּה**, to conceal.

115. **יִהְיוּבָרְוּ**, they should destroy; 3 m. plur. fut. Aphel, from **בָּרַב**, No. 81. The plur. net. is used impersonally for the pass.: see Gr. (247). *ἄνωγαν ἀν μὴ ἀπολωσινται Δανιὴλ καὶ οἱ φίλοι αὐτοῦ, κ. τ. λ., Theod.*

116. **שָׁרָה**, the residue; m. n., i. q. Hebr.

117.—Ver. 19. **בְּרוּיָה**, in a vision; comp. of prep. **בְּ** and **רוּיָה** emph. of segh. m. n. **רוּיָה**, i. q. Hebr. **רוּיָה**, derived from **רוּחַ**, No. 44. Constr. plur. with conj., **וְרוּיָה**; with prep. **בְּ**, **בְּרוּיָה**.

118. **לַיְלָה**, the night; emph. of m. n., i. q. Hebr. **לַיְלָה**. With prep. **בְּ**, **בְּלַיְלָה**, v. 30.

119. כָּלִי, (*was*) *revealed*; 2 part. Pehal of גָּלָה, i. q. Hebr. גָּלָה; see Gr. (97.)

120. בָּרַךְ, *blessed*; 3 m. sing. pret. Pahal of בָּרַךְ, i. q. Hebr. בָּרַךְ. The verb is followed by לְ, a construction which is also sometimes found with the Hebr. verb. מְבָרַךְ, *blessed*, the 2 part. Pahal of the same verb occurs in ver. 20.

121.—Ver. 20. לְהוֹרֹת, *let (the name) be*; this form has been generally explained as compounded of the part. לְ, meaning *that, in order that*, and הוֹרֹת, the 3 masc. sing. fut. Pehal of the verb subs. הוֹרֵה, the preformative of the fut. being omitted. Similar forms for the 3 masc. and 3 fem. plur. לְהוֹרִין, and לְהוֹרִין, occur ii. 43, v. 17. In the second edition of his Grammar Winer adopts the view of Beer, that the לְ in these forms is an unusual preformative of the future in place of י.

122. שְׁמֵהּ, *his name*; comp. of m. n. שֵׁם, i. q. Hebr., and suff. of 3 m. sing. The ordinary Chald. form of the word is שֵׁם, iv. 8 (5). With suff. of 3 m. sing. שְׁמֵהּ, iv. 8 (5); pl. als. שְׁמֵהֶן. The redundancy of Chald. modes of expression as regards the use of pronouns is exemplified here, "Blessed be his name which is God's." When יְיָ is thus used as the mark of the genitive, the noun is put in the emph. or constr. state, if it has not, as here, a suffix.

123. עָלְמָא, *age, eternity*; emph. of m. n. עָלַם, No. 2; used adverbially in the sense *for ever*, iv. 34, (31).

124. חֲכָמְתָּא, *wisdom*; emph. of f. n. חֲכָמָה, i. q. Hebr.; with prep. בְּ, בְּחֲכָמָה, ver. 30; with conj. וְ, וְחֲכָמָה, v. 11; constr. with conj. וְ, בְּחֲכָמָה, v. 11.

125. וּבְיָרְחָא, *and strength*; comp. of conj., and emph. of f. n. בְּיָרַח, i. q. Hebr. Here again we may notice the redundant mode of expression, "because wisdom and strength which his (is) it," i. e. "because wisdom and strength are his." וְיָ where it first occurs is a conj., *for, because that*, as in verses 37, 47.

126.—Ver. 21. וְהוּא, *and he*; comp. of conj. וְ, and הוּא, pers. pron. 3 m. sing., i. q. Hebr.

127. מַחֲשֵׁנָא, *changeth*; 1 part. Aphel from שָׁנָה, No. 54, Gr. (50).

128. וּמְנֵינָא, *and the seasons*; comp. of conj. and emph. plur. of מֵן; see No. 102. Some understand this word to mean here *fixed periods* or *seasons*, and עֲרֵינָא to be a general term, but the words are probably used synonymously, comp. vii. 12. Similarly, we find in the New Test. *χρόνοι καὶ καιροί*, Acts i. 7; I. Thess. v. 1.

129. מַחֲשֵׁדָה, (*he*) *removeth*; 1 part. Aphel of עָדָה, *to pass away*. יַחֲשֵׁדָה, 3 m. sing. fut. Aphel, vii. 26.

130. וּמַחֲשֵׁדָה, *and setteth up*; comp. of conj. and 1 part. Aphel of עָדָה, i. q. Hebr. וְחָשָׁה, 3 f. sing. fut. Pehal, ver. 39.

131. יָחַב, (*he*) *giveth*; 1 part. Pehal of יָחַב, *to give*. Plur. יַחֲבִין, vi. 2. The root יָחַב is of rare occurrence in Hebr., but common in the other Semitic dialects. יָחַב borrows fut. and infin. from יָחַן.

132. וּמַחֲשֵׁדָה, *and knowledge*; comp. of conj., and emph. of m. n. מַחֲשֵׁדָה, *understanding, knowledge*, i. q. Hebr. מַחֲשֵׁדָה, derived from יָדַע, fut. יֵדַע. Abs. form with conj. וּמַחֲשֵׁדָה v. 12; with conj. and suff. of 1 sing. וּמַחֲשֵׁדָה, iv. 34 (31).

133. לְיָדְעֵי, *to those knowing*; comp. of prep. לְ, and constr. plur. of יָדַע, 1 part. Pehal of יָדַע, No. 17.

134. בִּינָה, *understanding, intelligence*; f. n., i. q. Hebr.

135.—Ver. 22. גָּלָה, *revealeth*; 1 part. Pehal of גָּלָה, No. 119.

136. עֲמִיקָתָא, *the profound things*; emph. of fem. plur. of adj. עֲמִיק, *profound*. The Hebr. verb עֲמַק signifies *to be deep*. See Gr. (211).

137. וּמַסְתָּרָתָא, *and the secret things*; comp. of conj., and emph. of fem. plur. of מַסְתָּר, 2 part. Pahal of סָתַר, i. q. Hebr. סָתַר, *to hide*.

138. בְּחֹשְׁכָא, *in the darkness*; comp. of prep. בְּ, and emph. of m. n. חֹשֶׁךְ, i. q. Hebr. חֹשֶׁךְ.

139. וּנְחִירָא, *and the light*; comp. of conj., and emph. of m. n. נְחִיר, *light*. In the text the word has the vowels of נְחִיר, the more common form. The Hebr. verb נָחַר signifies *to give light*.

140. עִמָּה, *with him*; comp. of prep. עִם, No. 75, and suff. of 3 m. sing.

141. שָׂרָא, *dwelleth*; 3 m. pret. Pehal of verb, which has also the form שָׂרָה. The primary sense of the verb is *to loose*, as in iii. 25. And thence it is used of those who halt at an inn, *untoosing* the burdens from their beasts, and so comes generally to signify *to lodge, to dwell*. Comp. Gr. *καταλύω* and *κατολύμα*.

142.—Ver. 23. לָהּ, *to thee*; comp. of prep. לְ, and suff. of 2 m. sing.

143. אֲבָהָי, *my fathers*; comp. of plur. of m. n. אָב, i. q. Hebr. אָב, nud suff. of 1 sing. As אָב in Hebr. has the fem. form of plur., so the plur. of אָב is אֲבָהִים; constr. אֲבָהֵי. Sing. with suff. of 2 m. sing. אֲבָהִי. With suff. of 1 sing. אֲבִי. See note on v. 13.

144. מַחֲוֵרָא, (*I*) *thank*; 1 part. Aphel of חָוַר, i. q. Hebr. חָוַר. See Gr. (83). The contracted form מַחֲוֵרָא occurs vi. 11. The primary sense

of the verb is to *cast*, to *throw*; the sense of *praising*, *giving thanks to*, of the Hiph. in Hebr., and of the Aphel in Chald., Gesenius thinks comes from that of *confessing*, *professing*, praise following the confession of benefits received: the sense of *professing*, again, he derives from that of pointing out with the hand *extended*, i. e. *cast forth*. Fürst thinks that the primary meaning of the verb is to *utter*, to *speak*, and compares the Sansk. *wad*, to *speak*, and the Gr. *αὐδ-η*, *ἀειδew*.

145. **וַיְשַׁבַּח**, and *praise*; comp. of conj., and 1 part. Pahal of **שָׁבַח**, i. q. Hebr. **שָׁבַח**. The primary sense is to *soothe*, and thence comes that of *praising*, i. e. *soothing* by praise, of the Pihel verb in Hebr., and of the Pahal verb in Chald. 2 m. sing. pret. Pahal, **שָׁבַחְתָּ**, v. 23.

146. **יָתַתָּה**, *thou hast given*; 2 m. sing. pret. Pahal of **יָתַת**, No. 131.

147. **לִי**, to *me*; comp. of prep. **ל**, and suff. of 1 sing.

148. **וְכַעַן**, and *now*; comp. of conj., and adv. **כַּעַן**, a lengthened form of the Hebr. **כֵּן**.

149. **הוֹדַעְתָּנִי**, *thou hast made known to me*; comp. of 2 m. sing. pret. Aphel of **יָדַע**, see No 17, and suff. of 1 sing. The same person, with suff. of 1 plur. **הוֹדַעְתֶּנָּה**, occurs also in this verse.

150. **בְּעֵינָא**, *we desired*; 1 plur. pret. Pahal of **בָּעַן**; see No. 88.

151. **מִכָּנָה**, *from thee*; comp. of prep. **מִן**, No. 39, and suff. of 2 m. sing. **כֵּן** is properly the constr. form of a noun **כֵּן**, *a part*, derived from **כָּנַן**, to *divide*. Its power as a noun is manifest in such passages as ver. 33.

152.—Ver. 24. **בְּכִי**, *appointed*; 3 m. sing. pret. Pahal of **כָּנַן** or **כָּנָה**, i. q. Hebr. **כָּנַה**. See Parad. G. In its primary sense the word implies *division*. Cogn. to it are **כָּנַן** and **כָּנַח**, and Gr. *μεμεναι*. From the idea of *division* are derived the senses of *assigning* and *numbering*. The Pihel of the Hebr. verb, as the Pahal of the Chald., signifies to *appoint*. 2 m. sing. pret. Pahal, **כָּנַחְתָּ**, iii. 12.

153. **וְכֵן**, and *thus*; comp. of conj., and adv. **כֵּן**, i. q. Hebr.

154. **הוֹדוּכִי**, *destroy thou*; 2 m. sing. fut. Aphel of **הָכַד**, No. 82. The fut. is used for the imper. when a negative precedes. See Gr. (233, 2).

155. **הַעֲלֵנִי**, *conduct me*; comp. of 2 m. sing. imp. Aphel of **עָלָה**, see Parad. D, and suff. of 1 sing. **הַעֲלֵנִי** an anomalous form (see Gr. § 21, note), of the pret. Aphel of the same verb occurs in the following verse.

156.—Ver. 25. **בְּהַחֲבִיחָה**, *in haste, speedily*; comp. of prep. **ב**, and the infin. Ithpehal of **בָּחַל**, i. q. Hebr. **בָּחַל**, or **בָּחַל**, to *be in trepidation*,

used as a noun. The Kal of the Hebr. root, and the Pahal of the Chald., are not in use.

157. **וַיִּשְׁפָּחָה**, *I have found*; 1 sing. pret. Aphel from **שָׁפַח**. See Gr. (73). Infin. Aphel with prep. **ל**, **לְהִשְׁפָּחָה**, vi. 4. 1 plur. fut. Aphel. **וַיִּשְׁפָּחָה**, vi. 5. 1 plur. pret. Aphel, **וַיִּשְׁפָּחוּ**, vi. 5. 3 m. plur. pret. Aphel with conj. **וַיִּשְׁפָּחוּ**, vi. 11. 3 m. sing. pret. Ithpehal, **וַיִּשְׁפָּחְךָ**, ver. 35. For the use of **וַי** with the *oratio recta*, see No. 38.

158. **גִּבֹּר**, *a man*; m. n., i. q. Hebr. **גִּבֹּר**. Pl. abs. **גִּבְרִין**; constr. **גִּבְרָא**, (as if from **גִּבְרָא**).

159. **בְּנֵי**, *the sons*; constr. of plur. m. n. **בְּנֵי**. **בֶּן** is not used in the sing. in Chald., **בֶּר** taking its place, which with suff. of 3 m. sing. **בְּרֵיהּ** occurs v. 22.

160. **בְּלוּיָא**, *the captivity*; emph. of f. n. **בְּלוּתָא**, which is derived from **בָּלַח**, No. 119. The primary sense of the root is to *make bare*, and thence to *desolate*. Thus the Hiphil of the Hebr. verb, and the Aphel of the Chald., signify to *lead into exile*. **בְּנֵי רוֹ**, “the children of the captivity of Judah,” the exiles of Judah.

161. **יְהוּדָה**, *Judea*; pr. u., i. q. Hebr. **יְהוּדָה**.

162. **יְהוֹדַע**, *will make known*; 3 m. sing. fut. Aphel from **יָדַע**, No. 17.

163.—Ver. 26. **בִּלְטַשְׁאֲזַר**, *Belteshazzar*; pr. u. The Assyrio-Babylonian name given to Daniel in Nebuchadnezzar's court. That the name was connected with that of the Babylonian god, Bel, appears from iv. 8 (5). Of the various derivations proposed, Rosenm. prefers that of Gesenius, who thinks it to be compounded of **בֵּל**, *tscha*, a termination in the Zend marking the genitive, and **צַר**, i. q. **שָׂר**, *a prince*, i. e. “the Lord,” or “Prince of Bel.”

164. **הִיאָרְתִּיךָ**, *art thou*; see No. 57.

165. **בָּחַל**, *able*; 1 part. Pahal of **בָּחַל**, to *be able*, cogn. to **בָּאָה** and **יָחַל**. Plur. of same, **בָּחֲלִין**, v. 8.

166. **לְהוֹדַעְתָּנִי**, to *make known to me*; comp. of **ל**, **וְהוֹדַעְתָּ**, before suffixes **וְהוֹדַעְתָּ** for **וְהוֹדַעְתָּ** (see Gr. (68)) infin. Aphel of **יָדַע**, No. 17, and suff. of 1 sing.

167.—Ver. 27. **גִּבְרִין**, *astrologers*; apparently the plur. of 1 part. of **גִּבֹּר**, i. q. Hebr. **גִּבֹּר**, to *cut*. The word has been variously explained to mean soothsayers, who *cut up* the victims, and astrologers, who *decide* or *determine* events by the position of the stars, or who *divide* the heavens into regions, and thus foretell the future. The second explanation is pre-

ferred by Fürst. The last is adopted by Rosenm. Γαζαρηνοί is the rendering of the word by the LXX., and Theod., who regarded it as a proper name signifying the inhabitants of a country, which came like פִּשְׁדִּין, see No. 11, to be used as an appellative denoting experts in the art for which the country was famous. Emph. plur. with conj. וְנִבְרָיָא, iv. 7 (4).

168. יָכֹלִין, *able*; m. plur. of 1 part. of יָכַל or יָכֹל, see No. 61.

169.—Ver. 28. בָּרַם, *but, yet*; an adv. with adversative signification. In the Targums it is affirmative, *yea, truly*. Gesenius and Fürst connect the word with an unus. root בָּרַם, having, among other significations, that of *making firm*.

170. בְּשָׁמַיָא, *in the heavens*; see No. 113.

171. נְבִיכְדָנֶזְזַר, *Nebuchadnezzar*; pr. n., the signification of which Gesenius thinks to be "the prince of the God Nebo." The second word in the compound, *chodna*, denotes God or Gods. The word is written by the LXX., and Theod., Ναβουχοδονόσορ. With prep. לְ, לְנְבִיכְדָנֶזְזַר, iii. 9.

172. בְּאַחֲרֵיתָא, *in the end*; comp. of prep. בְּ, and f. n., i. q. Hebr. בְּאַחֲרֵית יָמֵינָא, "in the latter days." See Rosenm., Schol. in Gen. xlix. 1, Is. ii. 2.

173. יָמֵינָא, *days*; emph. plur. of m. n. יוֹם, i. q. Hebr. Plur. abs. יָמִין; constr. יָמֵי, but also as in Hebr. יָמֵי, Ezr. iv. 7. With conj. and prep. בְּ, בְּיָמֵינָא. Emph. sing. with prep. בְּ, בְּיָמֵינָא, vi. 10.

174. וְרִזְוִי, *and the visions of*; comp. of conj., and constr. plur. of m. n. רִזְוָה, see No. 117.

175. רִאשָׁה, *thy head*; comp. of m. n. רִאשָׁא, i. q. Hebr. ראש, and suff. of 2 m. sing. With suff. of 3 m. sing. רִאשָׁה. With suff. of 3 m. plur. רִאשָׁהוֹן. Plur. abs. רִאשִׁין, and (Ezr. v. 10) רִאשִׁין.

176. מִשְׁכְּבָהָ, *thy bed*; comp. of m. n. מִשְׁכָּב, i. q. Hebr., and suff. of 2 m. sing.

177. דָּרְתָּ הִנֵּה, literally *this (is) it*; i. e. as in E. V., *are these*.

178.—Ver. 29. אֶתְהָתָא, *as for thee*; the nom. of the pers. pron. used absolutely, as אֶתְחָא in the beginning of the next ver.: see Gr. (212). The usual orthography is אֶתְהָתָא, as the marginal note indicates. The *Kethibh* should be pointed אֶתְהָתָא, Gr. (17).

179. רַעְיוֹנֵיהָ, *thy thoughts*; comp. of plur. of m. n. רַעְיוֹן, derived from רָעָה, *to think*, and suff. of 2 m. sing. Plur. abs. רַעְיוֹנִין; constr. רַעְיוֹנֵיהָ. With conj. and suff. of 3 m. sing. רַעְיוֹנֵיהָ.

180. סָלַח, *came up, rose*; 3 m. plur. of the tense Pehil, Gr. (54), from סָלַח, *to ascend*. Cogn. נִסָּח, same sign.: see Gr. (103). The Pehil here has the same sense as Pehal. Fem. plur. of 1 part. Pehal, סָלַחָן, vi. 20. 3 m. sing. pret. Pehal סָלַחָתָא, vii. 8.

181. אַחֲרֵי, *after*; constr. plur. of אַחֲרָא, prop. a noun, *the hinder part*, used as a prep. The prep. בְּרִיר is used in this sense in the purer Chald.

182.—Ver. 30. חַיִּינָא, *living beings*; emph. plur. of adj. חַי, *alive*. Abs. plur. חַיִּין.

183. גָּלִי, (*is*) *revealed*; same as גָּלִי, No. 119.

184. לְחִין, *but*; see No. 30.

185. דְּבִרָתָא, constr. of f. n. דְּבִרָה, i. q. Hebr., *cause, reason*. עֲלִידְבִרָתָא, "to the end that," as in iv. 17 (14). דְּבִרָתָא is in the construct state to indicate the close connexion with the words following. יְהוֹרְעָוִן is used impersonally: see Gr. (247). Translate as in margin of E. V., "for the intent that the interpretation may be made known to the king." ἔνεκεν τοῦ ἡνὶ σὺ γράψαι τῷ βασιλεὶ γνωρίσαι is the correct rendering of Theod. The translation in the text of the E. V. is not consistent with the use of the idiom, עֲלִידְבִרָתָא.

186. לִבְבָּהָ, *thy heart*; comp. of m. n. לֵב, i. q. Hebr. and suff. of 2 m. sing. לֵב is a contraction of the ground-form לִבְבָּ, which form reappears when the word receives an increase at the end. With suff. of 3 m. sing. לִבְבָּהָ. With prep. בְּ, and suff. of 1 sing. בְּלִבִּי, vii. 28.

187.—Ver. 31. רְזִירָה, (*wast*) *seeing*; 1 part. Pehal from רְזִירָה: see No. 44. The word denotes especially seeing God, and seeing in prophetic vision.

188. רְזִירָה, *wast*; 2 m. sing. pret. of רְזִירָה: see No. 121. See Gr. (92).

189. וְאַלֵּי, *and behold*; comp. of conj. and אֵלֵּי, a softened form of אֵלֵּי, *behold*, which is probably formed by transposition from אֵלֵּי, imper. of אֵלֵּי.

190. צִלָּם, *an image*; m. n., i. q. Hebr. צֶלֶם, properly *a shadow*; emph. צִלָּמָא.

191. הָד, the first cardinal number: see No. 46. It is here used for the indef. article, as אֶתְהָתָא commonly is in the later Hebr. הָדָה, the fem., is similarly used, vi. 17. Michaelis conceives that הָד here is employed emphatically to denote a *single* imago made up of *many* parts. εἰς ὧν μὴ, Theod.

192. דְּכֵן, *this*; demonstr. pron., i. q. דְּהָ. Fem. דְּהָ.

193. *וְזִיזָהּ*, and its splendour; comp. of conj., m. n. *זִיז*, and suff. of 3 m. sing. With conj., and suff. of 1 sing. *זִיזִי*. The derivation of *זִיז* is *זִיזָהּ*, unus. to shine. From *זִיז* comes the name of the second Hebrew month, Zif, the month of beauteous flowers.

194. *גָּדוֹל*, great, excessive; adj. derived from the Hebr. *גָּדַל*, to abound, which is not found in the Chald.

195. *קָמַח*, (was) standing; 1 part. Pehal from *קָמַח*; see No. 130. See Parad. F.

196. *לְקִבְלָהּ*, before thee; comp. of prep. *לְ*, *קָבַל*, No. 43, and suff. of 2 m. sing.

197. *וְרִיחָהּ*, and its form; comp. of conj., m. n. *רִיח*, contracted from *רִיחָהּ*, form, appearance, and suff. of 3 m. sing. *רִי* is connected with the Hebr. *רָחַח*, to see.

198. *דָּחִיל*, terrible; 2 part. Pehal from *דָּחַל*, i. q. Hebr. *דָּחַל*, to fear; properly to creep, go along stealthily, as those in terror.

199.—Ver. 32. *וְזִיזָהּ*, this image; the nom. used absolutely, as in verses 29, 30.

200. *דָּהָב*, gold; m. n., i. q. Hebr. *דָּהָב*. Emph. *דָּהָבָהּ*, ver. 35.

201. *טָיִב*, good, fine; adj., i. q. Hebr. *טָיִב*. The manner in which, what in other languages would be the genitive of material, is here expressed by the relative *דִּי*, is to be remarked: see Gr. (192, 2). Literally, "as for this image, its head, i. e. as for the head of this image, it was a head which was of fine gold." After *רָאשָׁהּ* must be supplied.

202. *חֲדָרָהּ*, its breast; comp. of plur. m. n. *חֲדָרִין*, i. q. Hebr. *חֲדָרָהּ*, and suff. of 3 m. sing. *חֲדָרִי*, the sing. of *חֲדָרִין*, occurs in the Targums, but not in Biblical Chaldee.

203. *וְדָרְעָהּ*, and its arms; comp. of conj., plur. of m. n. *דָּרַע*, i. q. Hebr. *דָּרַע*, and suff. of 3 m. sing. Plur. abs. *דָּרְעִין*. From *דָּרַע*, by prosthesis of *א*, comes *אֲדָרַע*, same sign.

204. *בְּכֶסֶף*, silver; in pause for *בְּכֶסֶף*, m. n., i. q. Hebr. *בְּכֶסֶף*. Emph. *בְּכֶסֶפָּהּ*, ver. 35.

205. *בְּעוֹרָהּ*, its belly; comp. of plur. of *בַּעַ*, i. q. Hebr., and suff. of 3 m. sing. The word is not used in the sing. either in the Hebr. or in the Chald. Plur. abs. *בְּעִין* and *בְּעִין*. The root, which is unus., may have implied the idea of softness; but, according to Fürst, it means to be wound or twisted together, and he compares *volvulus*, derived from *volvo*, and *ilia* from *είλω*.

206. *וְיָרְכָהּ*, and its thighs; comp. of conj., plur. of f. n. *יָרְכָהּ* i. q. Hebr. *יָרְכָהּ*, and suff. of 3 m. sing. Plur. abs. *יָרְכָן*; plur. constr. *יָרְכָהּ*.

207. *נְחֹשֶׁת*, copper, brass; m. n., i. q. Hebr. *נְחֹשֶׁת*. Emph. *נְחֹשֶׁתָּהּ*, ver. 35.

208.—Ver. 33. *שְׁקוֹרָהּ*, its legs; comp. of plur. of m. n. *שֶׁק*, i. q. Hebr. *שֶׁק*, and suff. of 3 m. sing.

209. *פְּרָזֶל*, iron; m. n., i. q. Hebr. *פְּרָזֶל*. Emph. *פְּרָזֶלָּהּ*, ver. 35. The Chald. verb *פָּרַז*, to pierce, is the root of both words.

210. *רִגְלֵיהֶּי*, its feet; comp. of dual of e. n. *רִגְלִי*, i. q. Hebr., and suff. of 3 m. sing. Dual obs. *רִגְלֵינִי*; emph. *רִגְלֵינִי*.

211. *מִבְּחִין*, part of them, i. e. partly; comp. of *בִּין*, see No. 39, and suff. of 3 f. plur. The marginal note indicates that the *ו* is superfluous. The *Xethibh* has the masc. suff., and should be pointed *מִבְּחִין*. *רִגְלֵי* is of the common gender.

212. *חֲסָהּ*, clay; in pause for *חֲסָהּ*, m. n.; emph. *חֲסָהּ*, ver. 35. The Hebr. verb *חָסַף* signifies to scale off, scrape. Cognate to it are *σκάπτω* and *scabo*.

213.—Ver. 34. *הַתְּנוּרָהּ*, cut off, cut out; 3 f. sing. pret. Ithpehal of *נָזַר*, see No. 167. *מִמֶּנָּהּ*, which is expressed in ver. 45, is here understood. *ἀπεσχίσθη ἐξ αὐρῆς*, Theod. *עַד דִּי*, until that; see No. 53.

214. *אֶבֶן*, a stone; f. n., i. q. Hebr. Emph. with conj. *וְאֶבֶנָּהּ*, ver. 35.

215. *בְּיָדָיִן*, by hands; comp. of prep. *בְּ*, and *יָדָיִן* dual of f. n. *יָד*, i. q. Hebr. *יָד*. Emph. *יָדָיִן*; with suff. *יָדָיִן*, in pause *יָדָיִן*. *בְּיָדָיִן*, lit. "which was not (done) by hands," i. e. as in E. V., "without hands."

216. *וַחֲמוֹתָהּ*, and smote; comp. of conj., and 3 f. sing. pret. Pehal of *חָמוּתָהּ*, to strike, smite. *חָמוּתָהּ* is a poetical form in Hebr. Compare with this the Gr. *μάχθη, μάχομαι*.

217. *וְחֻדְקָהּ*, and broke in pieces; 3 f. pret. Aphel of *חָדַק*, i. q. Hebr. *חָדַק*. Regularly it would be pointed *חֻדְקָהּ*: see Gr. (50), and Parad. D. The Pehal, of which the 3 m. plur. pret. *חָדְקָהּ* occurs in the following verse, is neuter, to be broken. The form *חָדְקָהּ* is that corresponding to a verb *חָדַק*.

218. *חֲמוֹנִין*, them; pers. pron. 3 m. plur., i. q. Hebr. *הֵם*. It is also written without the *Nun*.

219.—Ver. 35. *כְּחֻדָּהּ*, together; comp. of *כְּ* and *חָדַח* fem. of *חָדַח*: see No. 46. The corresponding Hebr. word is *כְּחֻדָּהּ*.

220. וְהָיָה, *and became*; comp. of conj., and 3 m. plur. of הָיָה, No. 121.

221. כְּעֵפֶר, *like chaff*; comp. of conj., and m. n. עֵפֶר, which perhaps is derived from עָפַר, unus. in Kal, in Pihel *to blind*, on account of its blinding effect. Some have thought that the noun as well as the verb may come from עָפַר, *dust*, the Pihel עָפַר meaning properly to cast dust into the eyes. The E. V. here is—"like the chaff of the summer threshing-floors:" the Vulg., "*æstivæ aræ.*" The prep. כֵּן, like כִּי, was regarded as expressing the genitive. כֵּן, however, may be employed in its usual sense,—“as the chaff borne from the threshing-floors.”

222. מְדַרְדְּרֵי, *threshing-floors*; constr. plur. of m. n. מְדַרְדֵּר, a word of uncertain derivation.

223. קָטַם, *summer*; m. n., i. q. Hebr. קָטַץ, which comes from קָצַץ, *to cut, reap*, as the Lat. *messeis*, from *meto*.

224. נִשְׁטָא, *and (the wind) carried away*; comp. of conj. and 3 m. sing. pret. Pehal of verb, i. q. Hebr. נִשְׁטָא.

225. רִיחָא, *the wind*; emph. of m. n. רִיחַ, i. q. Hebr., (1) *wind*; (2) *spirit*; (3) *mind*. With conj. and suff. of 3 m. sing. וְרִיחָהּ, v. 20. Plur. constr. רִיחָיָהּ, vii. 20.

226. מָתַר, *place*; m. n. מָתַר דֵּי, *the place where*, Ezr. vi. 3.

227. הִשְׁתַּכַּחַת, *was found*; 3 m. sing. pret. Ithpehal of שָׁכַח, No. 35. 3 f. sing. הִשְׁתַּכַּחַת.

228. לְהוֹן, *for them*; comp. of prep. לְ, and suff. of 3 m. plur.

229. לְמֹנֶר (became, i. e. grew) *to a mountain*; comp. of prep. לְ, and m. n. מֹנֶר, i. q. Hebr. צֹר. מְמוֹנֶרָא, comp. of the prep. מִן, and the emph. sing. of this noun, occurs ver. 45.

230. וּמִלְאָתָא, *and filled*; comp. of conj. and 3 f. sing. pret. Pehal of מָלָא, i. q. Hebr. מָלָא, *to fill*. The מ generally is dropped in the 3 f. sing.: see Gr. (92).

231.—Ver. 36. נְאֻמַּר, *we will tell*; 1 plur. fut. Pehal of אָמַר, No. 4. Some have explained the plural here to be a *pluralis majestatis*; but the truth is, that Daniel speaks in the plural, as he attributes the interpretation to his associates as well as himself. “In plurali loquitur quis et sibi et sociis interpretationem illam attribuit,” &c. Glass., *Phil. Sacr.*, vol. i. p. 325.

232. מְרִיעָא, *the earth*; emph. of f. n. מְרִיעָא, i. q. Hebr. מֶרֶץ. Emph. with conj., and prep. בְּ, וּבְמֶרֶעָא, vi. 27.

233.—Ver. 37. מְלִכְוֶתָא, *kingdom, or regal dignity*; emph. of f. n. מְלִכָּה;

constr. מְלִכְוֶתָא, emph. plur. מְלִכְוֶתָא. With suff. of 1 sing. מְלִכְוֶתָא. With prep. בְּ and suff. of 2 m. sing. בְּמִלְכְוֶתָא.

234. וְחֶסֶן, *power*; emph. of m. n. of Class IV., חֶסֶן, which is derived from חָסַן, *to possess*, i. q. Hebr. חָסַן. With suff. of 1 sing. חֶסֶנִי.

235. וְרִתְקָא, *and strength*; comp. of conj. and emph. of m. n. רִתְקָא, i. q. Hebr. רִתְקָא, derived from רָתַקָה, *to grow strong*. The Hebr. רִתְקָה is transitive, *to prevail against, conquer*.

236.—Ver. 38. וּבְכָל־דֵּי, *and wheresoever*; similarly פְּאֻשֶׁר in Hebr. signifies *where*.

237. דְּמֶרֶן, *dwelling*; plur. m. of 1 part. Pehal of דָּרַר, i. q. Hebr. The Keri gives דְּרִירִין (in which the second י is superfluous), another form of the part.: see Parad. F. The constr. of the same, דְּמֶרֶן, occurs iv. 35 (32).

238. מְנֶשָּׂא, *man*; emph. of m. n. מְנֶשָּׂא, No. 58. The emph. is also written מְנֶשָּׂא, v. 21, and מְנֶשָּׂא, iv. 16 (13), *Kethibh*.

239. חֲוִיתָא, *beasts*; constr. of f. n. חֲוִיָּהּ, or חֲוִיָּהּ, i. q. Hebr. חֲוִיָּהּ, the sing. being used collectively for the plur. חֲוִיָּהּ is for חֲוִיָּהּ, the doubled י being represented by יי. Emph. sing. חֲוִיָּהּ, iv. 14 (11).

240. בְּרָא, *the field, or plain*; emph. of m. n. בְּרָא, a plain, *campus purus*, the plain free from trees or houses. The Hebr. בְּרַר signifies *to purify*.

241. וְעוֹף, *and the birds*; comp. of conj. and m. n., i. q. Hebr. The noun properly signifies a wing, being contracted from עֲנָף. The sing. is here used collectively.

242. בְּדִדָּהּ, *into thine hand*; comp. of prep. בְּ, f. n. דִּדָּהּ, see No. 215, and suff. of 2 m. sing.

243. וְחִשְׁלִיטָהּ, *and hath made thee ruler*; comp. of conj., 3 m. sing. pret. Aphel of חִשְׁלַט, see No. 64, and suff. of 2 m. sing.

244. וּבְכָלְהוֹן, *over all of them*; comp. of prep. בְּ, adj. כָּל, No. 42, and suff. of 3 m. plur. The expressions here employed need not be understood to imply universal conquest and dominion, but merely complete and invariable success in war: see Hävernick on the passage.

245. רִאשָׁהּ, *the head*; for רִאשָׁהּ, emph. of רִאשָׁהּ: see No. 175. Some copies give רִאשָׁהּ, the ר having Mappik, which would be *its head*, the suff. referring to צֶלֶם, but, as צֶלֶם is masc., it should be רִאשָׁהּ with m. suff. The words “thou art this head,” &c., do not refer so much to Nebuchadnezzar himself as to his dynasty, which we know did not terminate with

him. So בִּתְּרָה in the next ver. means not so much "succeeding thee," as "after thy kingdom."

246.—Ver. 39. וּבִתְּרָה, *and after thee*; comp. of conj., prep. בִּתְּרָה, and suff. of 2 m. sing. בִּתְּרָה, is contracted for בִּתְּרָה, lit. *in the place of, succeeding*: see Gr. (180). The vowels of בִּתְּרָה are both changeable.

247. תִּקְוָה, *shall arise*; 3 f. sing. fut. Pehal of קָוָה, No. 130.

248. אֲחֵרִי, *another*; f. adj. derived from אָחַר: see No. 181. The common opinion is that the ת of the fem. termination ית is cast away, as in רֶאשִׁי for רֶאשִׁית, &c.; but see Gr. (123, e, note). This second kingdom is generally understood to be that of the Medes and Persians, represented by the breast and arms of silver. See Hengstenberg's Diss., pp. 161, *et seq.*, and Hävernicks's *Excurs ueber die vier Welt-Monarchien*.

249. אֲחֵרָה, *inferior*; an adv. connected with אָחַר, No. 232. The root of both words, unus. in the Chald., in the Arabic signifies *to be depressed*. The Keri notices that the final א is superfluous, but א is a common termination of adverbs in the Aramaic dialects: comp. סָגִי and סָגִיָּה, מְלֵעִי and מְלֵעִיָּה, אֲחֵרִי and אֲחֵרִיָּה.

250. מִנָּה, *to thee*; comp. of prep. מִן, No. 39, and suff. of 2 m. sing. מִן is commonly used after comparatives: see Gr. (199).

251. תְּלִיתִיָּה, *third*; fem. of ord. adj. תְּלִיתִי, derived from תָּלַת, i. q. Hebr. שָׁלֹשׁ. The third kingdom is generally understood to be that of Alexander the Great.

252. תִּשְׁלֹט, *shall rule*; 3 f. sing. fut. Pehal from שָׁלַט, No. 243. 3 m. sing. fut. וְשָׁלַט; 2 m. sing. וְשָׁלַט; 3 m. sing. pret. Pehal וְשָׁלַט.

253.—Ver. 40. רְבִיעִיָּה, *fourth*; fem. of ord. adj. רְבִיעִי, derived from רָבַע, i. q. Hebr. אַרְבַּע or רָבַע. The fourth kingdom is by some supposed to be the dynasties of the Seleucidae and Lagidae, the successors of Alexander, but the more probable opinion is that the Roman Empire is designated. See Hävernicks's *Zweiter Excurs*, &c.

254. תִּהְיֶה, *shall be*; 3 f. sing. fut. Pehal from הָיָה, No. 121.

255. תִּתְקַיֵּם, *strong*; fem. of adj. תִּתְקַיֵּם, derived from תָּקַח, see No. 235.

256. כִּתְּרָה, *breaketh in pieces*; 1 part. Aphel of דָּקַק, No. 217. כִּתְּרָה, 3 f. sing. fut. Aphel of same verb.

257. תִּדְּשֵׁל, *and crusheth*; comp. of conj., and 1 part. Pehal of דָּשַׁל, *to beat out, crush*. The cogn. verbs in Hebr. דָּשַׁל and דָּשַׁל, are of similar signification.

258. כִּרְעַע, *breaketh*; 1 part. Pehal from רָעַע, *to break*, i. q. Hebr.

רָעַע, וְהִרְעַע, comp. of conj., and 3 f. sing. fut. Pehal of same verb. הִרְעַע is of the same form of הִרְעַע, Parad. D., the long vowel compensating for the Dagheesh, and the — being inserted on account of the guttural.

259. אֵלֶּיךָ, *these*; pl. pron. comm., i. q. Hebr. אֵלֶּיךָ. The LXX. here have ὡς ὁ ἀδελφὸς πᾶν δένδρον ἐκκόπτων, evidently reading for אֵלֶּיךָ, אֵלֶּיךָ, *a tree*.

260.—Ver. 41. וְאֵצְבָּעָה, *and the toes*; comp. of conj., and emph. plur. of c. n. אֵצְבָּע, i. q. Hebr. אֵצְבָּע; constr. אֵצְבָּעָה. The derivation is אֵצְבָּע, *to dip*, and the noun signifies properly a finger.

261. פִּחָּר, *a potter*; m. n. derived from unus. פִּחָּר, *to boil as a pot*. By *potter's clay* is meant here of course not the soft, but the burnt clay.

262. כְּלִיבָה, *divided*; f. of 2 part. Pehal of פָּלַח, *to divide*, i. q. Hebr. פָּלַח.

263. נִצְבָּתָה, *strength*; emph. of f. n. נִצְבָּתָה. The root is the Hebr. נָצַב, *to set up*, unus. in the Chald.

264. מִזְעָרָה, *mixed*; 2 part. Pehal of עָרַב, i. q. Hebr. עָרַב, *to mix*.

265. חֲסֻפָּה, *clay*; emph. of m. n. מִיִּין, חֲסֻפָּה, *earthenware*.

266.—Ver. 42. קֵצֶת, *lit. the end, completion, or sum of*; constr. of קֵצֶת related to the Hebr. קָצַח, *to cut*. מִן קֵצֶת מְלִכְוִתָּהּ, *(a part) of the whole of the kingdom*, i. e. *a part of the kingdom*. μέρος τοῦ βασιλείας, Theod. To קֵצֶת מִן corresponds מִן, *part of it*, comp. of מִן, No. 39, and suff. of 3 f. sing.

267. תִּבְרִיחַ, *broken, or fragile*; f. of 2 part. Pehal of בָּרַח, i. q. Hebr. שָׁבַר, *to break*.

268.—Ver. 43. יָדִי, *because*; the vowels are those of the Keri, יָדִי.

269. מִתְעָרְבִין, *mixed*; m. plur. of מִתְעָרַב, part. Ithpahal of עָרַב, No. 264.

270. לִהְיוֹן, *they will be*; see No. 121.

271. בְּזֶרַע, *with the seed*; comp. of prep. בְּ, and m. n. זֶרַע, i. q. Hebr. זֶרַע.

272. דִּבְקָה, *cleaving, adhering*; m. plur. of 1 part. Pehal of דָּבַק, i. q. Hebr. דָּבַק, *to cleave*. The Hebr. verb is not followed by the prep. עִם, but by בְּ, אֶל, or לְ.

273. דִּבְּחָה עִמָּדָהּ, *this with this*, i. e. *to one another*; Theod. literally, οὗτος μετὰ τούτου.

274. הִנֵּה, *lo! behold!* interj. both Hebr. and Chald., written הִנֵּה, iii.

25. Here it is in a manner pleonastic; הִנֵּה, *just as*.

275.—Ver. 44. וּבְיָמֵיהֶן, *and in their days*; comp. of conj., prep. בְּ, plur. of m. n. יוֹם, No. 173, and suff. of 3 m. plur.

276. אֵנֶּה, *these*; pron., i. q. Hebr. הֵם; f. אֵינִי. It is comp. of the demonstr. הֵן, and suff. הֵן, as אֵינִי = אֵנִי is comp. of אֵן and הֵן.

277. יִקְרֶה, *shall raise up, set up*; 3 m. sing. fut. Aphel from קָרָה, No. 130. 2 m. sing. תִּקְרֶה, vi. 8. The uncontracted form of the fut. Aphel, יִקְרֶה, occurs v. 21.

278. תִּהְרָבֵל, *shall be destroyed*; 3 f. sing. fut. Ithpahal from הָרַבֵּל, *to spoil, destroy*, i. q. Hebr. חָבֵל. The kingdom never to be destroyed is the kingdom of the Messiah.

279. וּבְמַלְכוּתָהּ, *and that kingdom*; some MSS. have מ written with Mappik, which would then be the suff. The suff. could refer to nothing but מַלְכוּת, so that this word in the second place where it occurs should have the unusual sense of *power* or *sway*.

280. לָעָם, *to a people*; comp. of prep. לְ, and c. n. עָם, i. q. Hebr.

281. תִּשָּׁבֵק, *shall be left*; 3 f. sing. fut. Ithpahal of שָׁבַק, *to leave*: see Gr. (47).

282. וְנִחְסַף, *and shall consume*; 3 f. sing. fut. Aphel, from חָסַף, *to be finished*, i. q. Hebr. 3 f. sing. pret. Pehal סָפַח, iv. 33 (30). Cogn. the Hebr. נִחְסַף.

283.—Ver. 45. וְיָדָיִם, *and certain*; comp. of conj. and adj. יָדָיִם, No. 35.

284. וּמִדְּמוּמָן, *and sure, reliable*; comp. of conj. and 2 part. Aphel of דָּמַן in Aphel, *to trust*, i. q. Hebr. דָּמַן: see Gr. (86, b).

285.—Ver. 46. נָפַל, *fell, prostrated himself*; 3 m. sing. pret. of verb, i. q. Hebr. נָפַל.

286. וּמִפְּנֵי, *his face*; comp. of m. plur. n. מִפְּנֵי, and suff. of 3 m. sing. In the Targums the noun is commonly contracted, מִפְּנֵי.

287. מִקְדָּר, *worshipped*; 3 m. sing. pret. Pehal of verb, i. q. Hebr. קָדַר. It is followed by לְ prefixed to the name of the object worshipped.

288. וּמִבְחֹרָה, *and an oblation*; comp. of conj., and f. n., i. q. Hebr. מִבְחֹרָה, is a general word for an *offering* of any kind; but in the Law the Hebr. word was generally confined to *the bread, or flour offering*.

289. וּנְיָחוּרִין, *and sweet odours*; comp. of conj. and m. n. plur. corresponding to the Hebr. נִיחוּרִין, and properly meaning *satisfaction, acquiescence*, derived from נִיחָה. The Hebr. word is always found joined with רִיחַ, רִיחַ נִיחוּרִין, *odor delectationis, a sweet savour*.

290. לְנִסְכָּח, *to offer*; comp. of prep. לְ, and infin. Pahal of נָסַךְ, i. q. Hebr. נָסַךְ, *to pour out, make a libation*. In strictness the word is applicable only by *zeugma* to מִבְחֹרָה; but it is possible that it came to be a word of general signification, which might be applied to any kind of offering.

291.—Ver. 47. קֶשֶׁט, *truth*; m. n., also written קֶשֶׁט. The idea implied in the unus. root may be *hardness*, that on which no impression can be produced; and hence the noun would signify *integrity, probity*. מִן־קֶשֶׁט, *of truth*, i. e. *truly*. ἐν ἀληθείᾳ: Theod. Compare the expression מִן־יָצִיב, ver. 8.

292. וּמִרְאָה, *and lord*; comp. of conj. and m. n. מִרְאָה, prop. *a man*, and also *a lord*, or *prince*, derived from מִרְאָה, *to be fat, or well nourished*, and hence, *to be strong or powerful*. With suff. of 1 sing. מִרְאִי, iv. 19 (16), Kethibh, for which the Keri is מִרְי, with the א rejected.

293. וְיָכֹלָה, *thou wast able*; 2 m. sing. pret. Pehal of יָכַל, No. 61.

294. לְמַגְלָה, *to reveal*; comp. of prep. לְ, and infin. Pehal of מָגַל, No. 119.

295.—Ver. 48. רָבִי, *made great, exalted*; 3 m. sing. pret. Pahal of רָבַח, *to become great*, i. q. Hebr. רָבַח.

296. רַבְרָבִין, *many*; f. plur. of adj. רַבְרַב, formed by reduplication from רַב, No. 63.

297. שְׁנֵיָא, *great*; f. plur. of adj. שְׁנֵיָא, No. 27.

298. וְחִשְׁלֵטָהּ, *and made him ruler*; comp. of conj., 3 m. sing. pret. Aphel of חִשַּׁלַּט, No. 64, and suff. of 3 m. sing.

299. מְרָנָה, *provinces*; constr. of f. n. מְרָנָה, derived from רִין, *to judge, rule*. With prep. בְּ, בְּמִדְּמוּמָן, iii. 1. Emph. plur. מְרִינָה, iii. 2.

300. סָבְנִין, *governors*; plur. of m. n. סָבֵן, i. q. Hebr. סָבֵן or סָבֵן, a word thought by some to be of Persian origin. ἀρχοντα σατραπῶν, Theod. רַב is by some regarded as the nom., with the verb subst. understood, “and Daniel (was) the governor,” &c.; it may, however, be the accns. governed by חִשְׁלֵט, or placed in apposition with the suffixed pron.

301.—Ver. 49. וּבְנֵי, *and he set, appointed*; comp. of conj., and 3 m. sing. pret. Pahal of בָּנָה, or מָנָה, No. 152.

302. עֲבִידָתָא, *the business*; emph. of f. n. עֲבִידָה, derived from עָבַד, No. 19. The word is of general signification, and does not merely refer to agriculture, as Lud. de Dieu thinks. See Rosenm. on the passage.

303. שְׁדָרַךְ, *Shadrach*; pr. name, the Chaldee (Assyrio-Babylonian) name

given to Hauaniah in the Court of Babylon, i. 7. The word is supposed by some to be of Persic origin, signifying "him that rejoiceth in the way."

304. מִישַׁח, *Mishach*; pr. name, the Chaldee name given to Mithael. Some deduce it from the unus. מִשַׁח, *to be swift, prompt*; others regard it as Persic, signifying "the king's guest."

305. עֶבֶר נֶגוֹ, *Abednego*; pr. name, the Chaldee name given to Azariah, signifying the worshipper of the god Nego. Nego, Gesenius thinks, is the same as Nebo = Mercury.

306. בִּרְתַּעַ, *in the gate*; comp. of prep. בְּ, and comm. מ. הִרְעַ, i. q. Hebr. שַׁעַר. 'The gate of the king' means the king's court or palace, which was surrounded by a wall in which there was but one gate. αἱ θύραι is used by Xenophon to signify the Persian Court. Similarly, the Court of Constantinople is now called the Porte. The sense here is, that Daniel lived in the king's palace. See Hävernick on the passage.

CHAPTER III.

307.—Ver. 1. רֵמָה, *the height of it*; comp. of m. n. רֵם, i. q. Hebr., and suff. of 3 m. sing.

308. מִצֵּי, *cubits*; plur. off. n. מִצָּח, i. q. Hebr. The plur. is irregular.

309. שִׁשִּׁי, *sixty*; plur. of שֵׁשׁ, or שֶׁשׁ, *six*, i. q. Hebr. שֵׁשׁ: see Gr. (202).

310. פְּרִיָּה, *its breadth*; comp. of m. n. פְּרִי, derived from פָּתַח, i. q. Hebr. פָּתַח, *to open*, and suff. of 3 m. sing., י taking the place of פ in the open syllable. The disproportion between the height and breadth of the statue may be explained on the supposition that in the height the elevation of the pedestal is included. It does not, however, appear certain that the colossus was intended to represent a human figure, and, even if it were, the disproportion can cause little difficulty, without the supposition alluded to, as we know that in the gigantic statuary of Eastern nations, expression, and not proportion, was chiefly attended to. See Hengst. Diss., pp. 78, *et seq.*, and Hävernick on the passage. By פְּרִיָּה it is not implied that the statue was of solid gold, but only gilt, as the altar of acacia-wood is called the golden altar, Exod. xxxix. 38.

311. מִתְקַיְּמָה, *he set it up*; comp. of 3 m. sing., pret. Aphel of קָם, No. 130, and suff. of 3 m. sing. In ver. 3, the pret. Aphel is קָמָה, of which form the 2 m. sing. מִתְקַיְּמָה occurs ver. 12, and the 1 sing. מִתְקַיְּמָה, ver. 14. 3 m. pret. with the conj. מִתְקַיְּמָה, vi. 1.

312. בְּרִקְעָה, *in the plain of*; comp. of prep. בְּ, and constr. of f. n. בְּרִקְעָה, i. q. Hebr. בְּרִקְעָה, *a valley*, derived from בָּקַע, *to cleave*, a valley being, as it were, the *cleaving* of the hills.

313. דִּירָא, *Dura*; pr. name, a plain in Babylonia, doubtless the same as the "plain in the land of Shinar," Gen. xi. 2. The word is derived from the Arabic, and properly denotes a circular plain. The name was applied to several places; thus, there was a city Dura on the Tigris, and another of the same name on the Euphrates. Theod. has here ἐν πεδίῳ Δείρας, perhaps confounding the plain in Babylonia with that of Deira, or Deera, in Susiana, mentioned by Ptolemy. The LXX. regarded the word as an appellative, their version being ἐν πεδίῳ τοῦ περιβόλου, "in the plain of the park."

314.—Ver. 2. שָׁלַח, *sent*; 3 m. sing. pret. Pehal of verb, i. q. Hebr. שָׁלַח.

315. לְמִכְנֵשׁ, *to gather together*; comp. of prep. לְ, and infin. Pehal of כָּנַשׁ, *to gather together, collect*. מִתְכַּנְּשִׁין, plur. of part. Ithpahal occurs ver. 3.

316. לְאַחֲשָׁרֵי־פָּנִיא, *the satraps, viceroys*; comp. of part. לְ, and emph. of plur. m. n. אַחֲשָׁרֵי־פָּנִיא. According to Gesenius, this word in the sing. (with א prosthetic, and the termination י־) expresses in Hebr. or Chald. the Persian word Kshatrap, whence comes the Greek σατράπης. Other derivations of the word will be found in Rosenmüller's note on the passage. The word Kshatrap is itself compounded, denoting, probably, "The Ruler of a Province." The satraps were the rulers of the greater provinces, who represented the monarch, exercising civil and military powers.

317. וּבְכֹחֵיהֶם, *and the rulers*; comp. of conj. וְ, and emph. plur. (fem. form) of m. n. כָּחוֹ. The origin of the word is not certain. It denotes the governor of a minor province, or subdivision of the greater provinces, which were governed by the satraps.

318. מִדְּבָרֵי־אֲדָרְגָּזָא, *the principal judges*; emph. of plur. m. n. מִדְּבָרֵי, which is probably compounded of מִדְּבָר, i. q. Hebr. מִדְּבָר, *greatness*, and דָּבַר, *to decide*: see No. 167. The translations by the LXX. and Theod. of these different words are, it is plain, merely conjectural.

319. מִדְּבָרֵי־אֲדָרְגָּזָא, *the treasurers*; emph. of plur. m. n. מִדְּבָרֵי, i. q. Hebr. מִדְּבָרֵי, *greatness*, and דָּבַר, *to decide*: see No. 167. The translations by the LXX. and Theod. of these different words are, it is plain, merely conjectural.

320. דְּחִבְרֵי, *the counsellors*; emph. plur. of m. n. דְּחִבְרָה, comp. of דָּחַ, *law*, No. 48, and the syllable בֶּר.

321. שֹׁפְטֵי, *the sheriffs*; Syr. emph. form of plur. m. n. שֹׁפֵט, from unus. sing. תִּפְטִי: see Gr. (148). The word has been connected with שֹׁפֵט, and would thus mean *expositors of the law*. Berthold thinks it is derived from שָׁפַט, see No. 310, used to signify *a level region*, and that it means *governors of districts*.

322. שְׁלִטָּנִי, *the magistrates*; constr. plur. of m. n. שְׁלִטָּן, prop. שְׁלִטוֹן, derived from שָׁלַט, No. 64. The word, perhaps, is employed to designate the governors who ruled the external annexed provinces, as the satraps governed the provinces of Babylonia proper.

323. לִמְתָּא, *to come*; comp. of prep. לְ, and infin. Pehal of אָתָּא, i. q. Hebr. אָתָּא, *to come*. מִתָּא is contracted for מִתָּאֵא.

324. לְחִנְכָּתָּא, *to the dedication of*; comp. of prep. לְ, and constr. of f. n. חִנְכָּתָּא, derived from חָנַךְ, *to dedicate*, properly, *to imbue, give to taste*, hence, *to initiate*, &c.

325.—Ver. 3. וְקָאֵמִין, *and stood*; comp. of conj. וְ, and plur. of 1 part. Pehal of קָאֵם, No. 130.

326. לְקִדְּלָא, *before*; comp. of prep. לְ, and קִדְּלָא, No. 43. The לְ is pointed as if the first letter had קִ, which is another reading.

327.—Ver. 4. וְקָרוֹן, *and the herald*; comp. of conj. וְ, and emph. of m. n. קָרוֹן, *a herald*, derived from קָרַן, *to proclaim*. Comp. Hebr. קָרָא; Gr., κηρύσσω; Eng., *cry*.

328. קָרָא, *cried*; 1 part. Pehal, from קָרָא, i. q. Hebr. קָרָא.

329. בְּחִילָא, *aloud*, lit., *with might*; comp. of prep. בְּ, and m. n. חִיל, *strength*, i. q. Hebrew. With prep. בְּ and suff. of 3 m. sing. בְּחִילָה, ver. 20. In ver. 20, and iv. 35 (32), חִיל signifies *an army*, or *host*.

330. לְכוּן, *to you*; comp. of pret. לָ, and suff. of 2 m. plur. חָמְרִין, the act. part. plur. is used impersonally for the passive. "To you they command," i. e. "it is commanded." ὑμῖν λέγεται; Theod.

331. עַמְּמֵי, *O people*; emph. plur. of c. n. עַם, No. 280. Plur. abs. עַמְּמִין: see Gr. (159).

332. אֲמַיָּא, *nations*; emph. plur. of f. n. אֲמַיָּה, irreg.; or of m. n. אֲמָ, the root is אָמַם, unus., which seems to have had the sense of *joining together*. This term is of less extent than the previous, having to it the relation of Lat. *gens* to *populus*.

333. וְלִשְׁנֵי, *and languages*; comp. of conj. וְ, and emph. plur. of c. n.

לְשָׁן, i. q. Hebr. לָשׁוֹן. The term is used to designate a district as distinguished by its language or dialect, and is less general than either of the preceding terms.

334.—Ver. 5. בְּעֵדְנָא, *at the time*; comp. of prep. בְּ, and emph. of m. n. עֵדְנָא, No. 39.

335. תִּשְׁמָעוּן, *you shall hear*; 2 m. plur. fut. Pehal of שָׁמַע, i. q. Hebr. שָׁמַע, m. plur. 1 part. Pehal, ver. 7.

336. קוֹל, *the sound*; m. n., i. q. Hebr. קוֹל, *voice, sound*. With prep. בְּ, בְּקוֹל, vi. 20.

337. קֶרְנָא, *cornet, horn*; emph. of f. n. קֶרֶן, i. q. Hebr. The dual קֶרְנִין is used for the plur., vii. 8, 20, 24.

338. מִשְׁרוּקֵיָּא, *flute, pipe*; emph. of f. n. מִשְׁרוּקִי, derived from שָׁרַק, *to pipe*. Comp. Gr. σφύραξ, σφύραξ.

339. קִירָא, *harp*. The Keri is קִירָא, the form in which the word appears in the Targums. It is the same as the Greek word κίθαρα, the Greeks having probably derived from the East the name and use of this instrument. See Strabo, quoted by Rosenm. It may be connected with the Hebr. verb קָרַם, *to be bowed or bent*, the ר being merely formative. The argument for the Greek origin of the word, founded on the fact that κίθαρα meant the human breast, which the cyther originally resembled in shape, is of little weight. The application of the word to the breast, or hollow of the chest, was secondary, being probably founded on the resemblance of the skeleton of the ribs, &c., to the musical instrument.

340. סַבְכָּא, *sackbut*; f. n., a kind of three-cornered stringed musical instrument. Gr. σαμβύκη; Lat. sambuca, (the doubled letter being expressed by *m*), the use and name of which came to Greece and Rome from the East at an early period. סַבְכָּא means *to interweave*; and the instrument probably had its name from the interweaving of the chords.

341. פְּסַלְטֵרִין, *psaltery*; another reading is פְּסַלְטֵרִין. This is supposed by some to be the same as the Greek word ψαλτήριον, the λ of the first syllable being represented by כ. There are, however, many objections to this account of the origin of the word, for which see Hävernick on the passage. Regarding the word as Shemitic, he thinks it may be derived from פָּסַם, *the hand*, and בָּרַר, *to spring*, an etymology which is not improbable. It may properly have meant the *chords* struck by the hand; and thus we may account for the plur. form of the word.

342. סוּמְפִינִיָּא, *symphony, or dulcimer*. This word is thought by some to be the Greek συμφωνία; but its derivation from the Greek is very

questionable. In ver. 10 it is written כִּנְפִינִי, which makes it probable that it corresponded with the Syriac כְּנִפְנִי, *tibia*, and that the Syriac word was derived from the Greek is very unlikely. It is indeed true that *συσφύρνια* was used by Greek writers to designate a particular musical instrument, but the probability is, that when the foreign word was introduced, by a slight alteration, it was made to correspond to a Greek etymology, as was the case with respect to many other foreign words. The derivation suggested by Hävernick from כִּנְיָה, *reed*, is probable. From the statements of Rabbinical writers, the כִּנְפִינִי would seem to have been a kind of wind instrument like the bagpipes.

343. כִּנְיָה, *kinds of*; constr. plur. of m. n. כִּנְיָה, i. q. Hebr.: see Parad. III. of m. n. The root is כִּנְיָה, unus., *to form, fashion*, species being distinguished by form or appearance.

344. זָמַר, *music*; emph. of m. n. זָמַר. The Pihol of the Hebr. verb, זָמַר, signifies *to play on a musical instrument*, ψάλλειν.

345. יִפְּלוּ, *ye shall fall down*; 2 m. plur. fut. Pehal, from כָּפַל, No. 46: See Gr. (76). יָפַל, 3 m. sing., ver. 6. נִפְּלוּ, m. plur. 1 part. Pehal, ver. 7.

346. וְיִסְבֹּדוּ, *and worship*; 2 m. plur. fut. Pehal from סָבַד, comp. of conj., and 3 m. sing., ver. 6. סָבְדוּ, m. plur. 1 part. Pehal, ver. 7. כִּסְדוּ, 1 plur. fut. Pehal, ver. 18.

347.—Ver. 6. וְכִמְדִּי, *and whosoever*. וְכִמְדִּי is comp. of the conj., and the indecl. interrog. pron. כִּמְדִּי, *whosoever*: see Gr. (228).

348. בְּהִשְׁעָתָהּ, *at the same moment, instantly*; בְּהִ is the prep. בְּ, with suff. of 3 m. sing., — being shortened to — on account of Makkeph. שְׁעָתָהּ, in some copies שְׁעָתָהּ, is emph. of f. n. שְׁעָתָהּ, *a moment, the twinkling of an eye*, and also *an hour*, derived from שָׁעַר, *to look*. See Gr. (231).

349. יִתְרָם, *shall be cast*; 3 m. sing. fut. Ithpehal from יָרָם, *to cast*, i. q. Hebr. יָרָם, 2 m. plur. ver. 15. See Parad. G.

350. לְמִיטָהּ, *into the midst*; comp. of prep. לְ, and מִיטָהּ, constr. of m. n. מִיטָהּ, *the midst of a thing*. The unus. root מִיטָהּ would seem to have had the sense of *flowing together*, and may have been the origin of the noun מִיטָהּ, *a people, nation*, lit. *a confuz*.

351. מִיטָהּ, *a furnace*; c. n., occurring only in this chapter, derived from מִיטָהּ, *to smoke*. The emph. form with לְ prefixed, מִיטָהּ, occurs ver. 19; and the abs. form with the prep. לְ, מִיטָהּ, ver. 20.

352. נִרְאָה, *fire*; emph. of f. n. נִרְאָה. The root נִרְאָה, *to give light*, cogn. to Hebr. נִרְאָה, is unus.

353. נִקְדָּחָהּ, *burning, or kindled*; emph. fem. of 1 part. Pehal (form נִקְדָּחָהּ), see Gr. (391), from נִקְדָּח, *to burn*, i. q. Hebr. נִקְדָּח. The word may signify "*now burning*," implying that the furnace was actually kindled while the herald was making the proclamation. Jerem. xxix. 22, gives another instance of the use of this mode of punishment by burning in Chaldea. From II. Sam. xii. 31, we see that it was also practised by the Jews.

354. בְּהִשְׁעָתָהּ, *at the very instant*. בְּהִ comp. of prep. בְּ, and suff. of 3 m. sing. וְכִמְדִּי, emph. of וְכִמְדִּי, No. 102. See No. 348.

355. כִּי, *when*; comp. of part. כִּי, and the rel. כִּי, i. q. Hebr. כִּי. With conj. וְכִמְדִּי.

356. נִקְדָּחָהּ, *drew near*; 3 m. plur. pret. Pehal, from נִקְדָּח, *to draw near*, i. q. Hebr. נִקְדָּח.

357. וְכִמְדִּי, *and eat*; comp. of conj. and 3 m. plur. pret. Pehal of וְכִמְדִּי, i. q. Hebr. וְכִמְדִּי.

358. תִּרְצִיחוּן, *their pieces*; comp. of plur. of m. n. תִּרְצִי, and suffix of 3 m. plur. With suff. of 3 m. sing. תִּרְצִיחוּ, vi. 24. The Hebr. verb תִּרְצִי means *to tear, to bite*. The suffix is redundant according to the common Chald. idiom. The singular expression וְכִמְדִּי, which, as the Targums show, unquestionably means *to calumniate, to slander*, has been explained in different ways. To eat one's pieces may mean, by a metaphor from birds or beasts of prey, to devour one, to destroy by slander, like *mordere* or *rodere* in Latin, see Hor. Sat. i. 4, 81; or the noun תִּרְצִי may mean *laceration*, and thus, *calumny*, and then וְכִמְדִּי would signify to feed on the calumny of any one. Another explanation of the phrase is proposed by Schultens, for which see Rosenmüller's note on this passage. The same expression, וְכִמְדִּי, *to calumniate one*, is used in the Syriac, and there is the comp. noun וְכִמְדִּי, *a calumniator, lit. a piece-eater*.

359.—Ver. 10. שְׁמָהּ, *has made*; 2 m. sing. pret. Pehal of שָׁמַר, No. 22. שְׁמָהּ, 3 m. plur. of same, ver. 12.

360.—Ver. 12. יִתְרָם, *them*; comp. of יִתְרָם, the mark of the accus., i. q. Hebr. יִתְרָם, and suff. of 3 m. plur.

361. מִיטָהּ, *these*; pl. demonstr. com. pron., i. q. מִיטָהּ and מִיטָהּ.

362. לֹא־שָׁמַר טַעַם, *have not regarded*; more literally, as in margin of E. V., "*have set no regard upon thee*:" see No. 95. In ver. 10 the phrase שָׁמַר טַעַם has a different sense, *to promulgate an edict*.

363. לֹא־הִלָּחִי, *thy gods*; comp. of prep. לְ, plur. of מִיטָהּ, No. 74, and suff. of 2 m. sing. The marginal note יִתְרָם signifies the *Yod* is redun-

daut. Without the *Yod* the word would be לֵאלֹהֶיךָ, *thy God*, the sing., which may be merely a correction suggested by the sing. לֵאלֹהֵי in ver. 14.

364. פָּלַח, *serving*; plur. m. of 1 part. Pehal of פָּלַח, *to serve*. The m. sing. פָּלַח occurs vi. 16.

365.—Ver. 13. בָּרַגְזוּ, *in anger*; comp. of the prep. בַּ and the m. n. רָגַז, *anger*. The primary meaning of the root רָגַז, i. q. Hebr. רָגַז, is *to be moved, agitated*. The Greek ῥαγῆ, and our word *rage*, are cognate.

366. רָחַם, *and fury*; comp. of conj. and f. n. חָם, i. q. Hebr. חָם, *fury, exandescence*, from חָם or חָם, *to be warm*. In ver. 19 it is pointed חָם.

367. לְהַבִּיחַ, *to bring*; comp. of prep. לְ, and anomalous infin. Aphel of הָבַח, No. 323. The regular form would be הִבִּיחַ.

368. הוֹרִיזוּ, *were brought*; 3 m. plur. pret. Hophal of הָרַח, formed irregularly after the analogy of the Hebr. Some regard it as Aphel, and used impersonally, *they brought*, but this form is passivo in vi. 18.

369.—Ver. 14. הִצְדָּה, *is it design, is it intentional*; comp. of interrog. and f. n. צָדָה, *purpose, design*. The Hebr. verb צָדָה means *to fix the eyes*, and also *to fix the mind* on anything. The marginal reading in the E. V., *is it of purpose*, is better than the rendering in the text. Hävernick, however, contends that this interpretation does not yield a suitable sense, as the king must have been aware that the refusal to worship the image was not accidental. He explains the expression to mean, “is it mockery,” or, “is it contempt;” and this he thinks agrees best with the meaning of צָדָה, which signifies *to mock or laugh at*. The version of Theod., εἰ δὲ λῆ-
Oὡς τοῖς Θεοῖς μου εὐ λατρεύετο, agreeing with that in the text of the E. V., is followed by Jerome.

370. אֵינִיכִי, *ye are*; comp. of אֵינִי, No. 57, and suff. of 2 m. plur.

371. הִקְמַחְתִּי, *I have set up*; see No. 311. The accent being irregularly thrown back to the penult, the vowel of the final syllable is ִ instead of ֵ.

372.—Ver. 15. עָתִידִין, *ready*; m. plur. of adj. עָתִיד, *ready, prepared*, derived from עָת, *time*.

373. יְ, *that, so that*; conj. as the Hebr. אֲשֶׁר. Something must be here supplied to complete the sense, as, *it is well*, as in Exod. xxxii. 32. “Subintell. bene est, quæ vox in sequenti membro contrario latet, ubi pœna non obtemperantibus denunciatur.” Glass. Phil. Sac., vol. i., p. 629.

374. עָבַדְתִּי, *I have made*; 1 sing. pret. Pehal of עָבַד, No. 19.

375. וְשִׁבְכֶכֶן, *shall deliver you*; comp. of וְשִׁבַּח, 3 m. sing. fut. Pehal of שִׁבַּח, *to set free*, and suffix of 2 m. plur.: see Gr. 58. Pret. with conj. וְשִׁבַּח, ver. 30. Inf. with prep. לְ, and suff. of 1 plur. וְשִׁבְכֶכֶן, ver. 17. Inf. with prep. לְ, and suff. of 3 m. sing. וְשִׁבְכֶכֶן, vi. 14. 3 m. sing. fut. with suff. of 2 m. sing. וְשִׁבְכֶכֶן, vi. 16. Inf. with prep. לְ, and suff. of 2 m. sing. וְשִׁבְכֶכֶן, vi. 20. 1 part. מְשִׁבֵּחַ, vi. 27.

376.—Ver. 16. חָשִׁיתִי, *deem it necessary*; m. plur. of 1 part. Pehal of חָשָׂה, (1) *to be needful*, (2) *to deem needful*. The meaning of the words חָשִׁיתִי וְנִי לֹא־חָשִׁיתִי seems to be, “we deem it not necessary to answer you, because both your mind and ours is made up on the subject.” Some connect the verb חָשָׂה, as used here, with חָשַׁשׁ or חָשָׁשׁ, words applied to strong mental emotion. In accordance with this view the words are rendered in the E. V., “we are not careful to answer thee in this matter.” The form of the part., with Pattach for Qametz in the first syllable, is anomalous.

377. פָּתָנָם, *word, matter*; m. n. of Persic origin.

378. לְהַחֲבִיחַתְךָ, *to answer thee*; comp. of prep. לְ, infin. sph. of הִבִּיחַ, No. 93, and suff. of 2 m. sing. Some commentators, e.g. Rosenm. and Michaelis, think that the latter clause of this verse should not be rendered, “we deem it not necessary to answer thee concerning this matter,” but, “we deem it not necessary to answer thee a word concerning this,” regarding פָּתָנָם as the object of the verb. The latter, they hold, is shown to be the right construction by the position of the pronoun דָּכָה preceding the noun, and also by the distinctive accent with which it is marked. Hävernick, however, adopts the former construction, and shows that the pronoun, being here emphatic, is properly placed before the noun, as דָּכָה חָלָמָה, iv. 18 (15).

379.—Ver. 17. הִן, *behold*; an interj.: הִן אֵינִי וְנִי, *behold (or surely) there exists our God*; εἰ δὲ γὰρ Θεὸς ἡμεῶν, κ. τ. λ., Theod. The allusion is to the words of the king, ver. 15, “who is that God,” &c. The E. V. is, “If it be so, our God,” &c.

380. יָכַל, (*is*) *able*; m. sing. of 1 part. Pehal of יָכַל or כָּל, No. 61.

381.—Ver. 18. וְהִן לֹא, *and if not*; i. e. if he will not deliver us.

382. יָדִיעַ, *known*; 2 part. Pehal of יָדַע, No. 17. יָדִיעַ לְהוֹרָה, *let it be known*: see No. 121.

383.—Ver. 19. הִתְמַלִּי, *was filled*; 3 m. sing. pret. Ithpehal, from מָלָה, No. 230.

384. וְצָלָם, *and the form*; comp. of conj. and m. n. צָלָם or צֶלֶם, No.

190. The noun commonly signifies *an image, simulacrum*; here the *appearance, or expression* of the countenance: ἡ ὄψις τοῦ προσώπου αὐτοῦ, Theod. The words refer to the change of countenance under the emotion of anger.

385. אִשְׁתַּנָּהוּ, *was changed*; 3 m. plur. pret. Ithpahal of שָׁנָה, No. 54. If the Kethibh be the correct reading, the writer used the verb in the plural, so that it would agree in number, not with the noun in regimen, צֶלֶם, but with the governed noun אֲנָפוֹתָי, according to an idiom which is common in Hebrew. For an example, see Gen. iv. 10. There is a Keri, however, אִשְׁתַּנָּה, the sing., with the vowels of which the word in the text, as usual, is pointed.

386. לְמוֹא, *to be heated, or to be kindled*; comp. of prep. לְ, and the infin. Pehal of מָחָה, *to be set on fire*. With suff. of 3 m. sing., לְמוֹיָה, the ה being changed to י.

387. חֲרַשְׁבָּעָה, *seven times*; שֶׁבַע, *seven*, numeral n., i. q. Hebr. The expression in the text is literally *one-seven*. In Chald. and Syriac, multiplicity is denoted by the numeral for *one* being prefixed as here: see Gr. 206.

388. הִזָּהוּ, (*was*) *seen*; 2 part. Pehal of הִזָּח, No. 44. The last clause of the verse may be rendered, "seven-fold more than it was ever seen to be heated." Rosenm. thinks that in accordance with a derived sense of the verb הִזָּח, *to judge, to see a thing as proper or usual*, the words should be translated, "sevenfold more than it was necessary to heat it." In this sense the part. הִזָּהוּ is frequently used in the Targuma. See Buxtorf's Lexicon on the word. The rendering of the LXX., πορ' ὃ εἶδε αὐτὴν καῖναι, agrees with this interpretation.

389.—Ver. 20. יִלְבְּבוּ, *and to men*; comp. of conj., prep. לְ, and plur. of גָּבַר, No. 158.

390. גִּבְרֵי, *mighty men*; constr. plur. of גָּבַר m. n., i. q. Hebr. גִּבְרֵי-רִחְוִל, *mighty men of strength*. ἀνδρες ἰσχυροῦς ἰσχύϊ, Theod.

391. לִבְפָּתוֹ, *to bind*; comp. of prep. לְ, and infin. Pehal of פָּתָה, *to tie, bind*. There is no reason for the restriction implied in the word συμμοδιόσας, the translation of the LXX. The verb is of general signification, and here means, *to bind hand and foot*. בְּפָתָה, 3 m. plur. tense Pehal of the same verb, occurs in ver. 22.

392. לְמַרְמָא, *to cast (them)*; comp. of prep. לְ, and infin. Pehal of מָרַם, No. 349.

393.—Ver. 21. בְּסִרְבָּלֵיהֶן, *in their mantles*; comp. of prep. בְּ, the m. plur. noun, סִרְבָּלִין, and suff. of 3 m. plur. The noun is derived from the quadrilateral verb, סָרַבַּל, *to cover*. What garment it denotes is uncertain. Many think it signifies loose trousers, such as are still worn in the East. Jerome's rendering is, *cum bracciis suis*.

394. פְּטִישֵׁיהֶן, *their tunics*, or, perhaps, *their turbans*; plur. of m. n. פְּטִישׁ, with suff. of 3 m. plur. The derivation is פָּטַשׁ, the same as פָּשַׁט, *to extend, spread*. According to Gesenius and Hävernick, the word signifies a tunic, or under-garment. Others understand it to mean a species of cap, the Greek πετάσος, and Latin petasus, which words may have been introduced from the East. Theod. renders it τιάρα. According to the Keri, the first י should be omitted, and the word then would be פְּטִישֵׁיהֶן, from the Segholate form פָּטַשׁ.

395. וּבִרְבָּלֵיהֶן, *and their cloaks*; comp. of conj., plur. of f. n. בְּרַבָּל, and suff. of 3 m. plur. The noun is derived from בָּרַבַּל, *to put on*, the passive participle of which occurs I. Chron. xv. 27. There is the same uncertainty as to the meaning of this word as there is with respect to the two preceding words. Rosenmüller thinks this word, and that which follows, לְבוּשֵׁין, denote respectively inner and outer garments.

396. לְבוּשֵׁיהֶן, *their garments*; comp. of plur. of m. n. לְבוּשׁ, i. q. Hebr., and suff. of 3 m. plur. לְבוּשָׁה, with suff. of 3 m. sing., vii. 9.

397. וְרָמִיו, *and were cast*; comp. of conj. and 3 m. plur. of tense Pehal of רָמָה or רָמָה, No. 349.

398.—Ver. 22. כִּלְיָהֶן, *therefore*; כִּי־יָדִי, *since*.

399. מְזוּהָ, (*was*) *hot*; 2 part. Pehal of מָזָה, No. 388. The מ under the first letter is anomalous, as regularly the word would be מְזוּהָ. The form is analogous to the Syriac.

400. יִתְיַדָהּ, *exceedingly*; fem. of adj. יָתִיר, No. 194, used adverbially.

401. חִסְקָהּ, (*who*) *took up*; 3 m. plur. pret. Aphel of חָסַק, i. q. Hebr. חָסַק. The verb is found only in the inf. and imp. Pehal, and in Aphel. The cogn. חָסַק is used in the Preter. Pehal, in Pehal, in Ithpahal, and Ithpahal. A question, indeed, may be raised, whether the פָּן form ever existed, and whether the forms חָסַק, חָסַק, &c., are not contracted from חָסַק, חָסַק, &c.

402. חָטַל, *slew*; 3 m. sing. pret. Pehal of חָטַל, No. 87, with (—) in place of (—).

403. שָׁבִיבָה, *the flame*; emph. of m. n. שָׁבִיב, i. q. Hebr. שָׁבִיב. Deriv. שָׁבַב, unus., *to kindle*.

404.—Ver. 23. תְּלָחֶדָּהּ, *these three*; comp. of תְּלָחִי, constr. of num. תְּלָח, *three*, i. q. Hebr. שָׁלֹשׁ, and suff. of 3 m. plur. Plur. abs. תְּלָחִין, *thirty*, vi. 7.

405. מְבַרְרִי, *bound*; plur. of 1 part. Pahal of בָּרַר, No. 393.

[After ver. 23, we find in the versions of the LXX. and of Theodotion, 67 verses containing the prayer of Azariah, and the hymn of Hananiah, Michael, and Azariah. It is impossible to ascertain the source of this interpolation. That the passage did not exist in the Chaldee in the time of Jerome is plain from his words:—"Hucusque Hebraei legunt: media quae sequuntur usque ad finem Cantici trium puerorum in Hebraico non habentur." In the text, as we have it, there is some want of connexion between verses 23 and 24.]

406.—Ver. 24. תָּרַחַ, *was amazed*; 3 m. sing. pret. Pahal of verb cogn. תָּרַחַ.

407. לְחֻזְבְּרָהּ, *to his ministers*; comp. of prep. לְ, m. n. plur. חֻזְבְּרִי, and suff. of 3 m. sing. With suff. of 1 sing. חֻזְבְּרִי, iv. 36 (33). Emph. plur. חֻזְבְּרָיָה, vi. 7. Gesenius thinks the noun is the Chald. חֻזְבְּרִין, *leaders*, derived from חֻזְבַּר, i. q. Hebr. חֻזַּב, *to lead*, with the Hebr. article prefixed, as Hebr. words are sometimes compounded with the Arabic article *al*. Others assign to the word a Persian origin.

408. רָמְנָה, *did (not) see east*; 1 plur. pret. Pahal of רָמַנָה, No. 319.

409. נִצִּיבָה, *true*; fem. of adj. נִצִּיב, No. 35, used adverbially.

410.—Ver. 25. הִרָא, *lo, behold*; an interj.: see No. 274.

411. אַרְבַּעָה, *four*; i. q. Hebr. אַרְבַּעָה. The mss. form used with fem. nouns is אַרְבַּע.

412. שָׁרִין, *free, unbound*; plur. of שָׁרָה, 2 part. Pahal of שָׁרָה, No. 141.

413. מְהַלְכִין, *walking*; plur. of 1 part. Aphel of הָלַךְ, i. q. Hebr. הָלַךְ. Michaelis regards it as the part. Pahal contracted for מְהַלְכִין, the Daghesh of middle radical being omitted. The sing. of the Pahal part. מְהַלֵּךְ occurs iv. 29 (26).

414. נִחְבַּל, *and hurt*; comp. of conj., and m. n. נִחְבַּל, *pain, hurt*, derived from נִחַבַּל, *to hurt, destroy*.

415. רִבְעִיָּה, *the fourth*; emphat. of ordinal adj. רִבְעִי. The Kori is רִבְעִיָּה, another form of the emphatic state of the adj.

416. דָּמַח, (*is*) *like*; 1 part. Pahal of דָּמַח, i. q. Hebr. דָּמַח, *to be like*.

417. לְבַר, *to a son*; comp. of prep. לְ, and m. n. בָּר; i. q. Hebr., No. 159. לְבַר אֱלֹהִין, *to a son of the Gods*, i. e. *an angel*, see ver. 28.

418.—Ver. 26. קָרַב, *drew near*; 3 m. sing. pret. of verb, i. q. Hebr. קָרַב, No. 356.

419. לְתִרְעָה, *to the door*; comp. of prep. לְ, and c. n. תִּרְעָה, No. 306.

420. עֲבָדָיו, *his servants*; comp. of plur. of m. n. עָבַד or עָבַד, No. 6, and suff. of 3 m. sing. The suff. is here pleonastic.

421. עֲלִיָּה, *most high*; emph. of adj. עָלִי. The Keri gives another form of the emph. state of the adj., עֲלִיָּה, which is the common form: see Gr. (124, h). With conj. and prep. לְ, גִלְעָלִיָּה, iv. 34 (31).

422. פִּיקָה, *came forth*; 2 m. plur. imper. Pahal from פִּיקָה, No. 86. פִּיקָה is the plur. of 1 part. Pahal of same verb. For פִּיקָה is another reading.

423. וְאָרָה, *and go*; comp. of conj., and 2 m. plur. imper. Pahal of וָאָרָה or וָאָרָה, No. 367.

424.—Ver. 27. רָוִין, (*they*) *see*; plur. of 1 part. Pahal of רָוִין, No. 44.

425. בְּנִשְׁמֹהוֹן, *over their body*; comp. of prep. בְּ, the Segholate noun נִשְׁמָה or נִשְׁמָה, cogn. to Hebr. נִשְׁמָה, and suff. of 3 m. plur. With suff. of 3 m. sing. גִּשְׁמָה iv. 33 (30), and with suff. of 3 f. sing. גִּשְׁמָה, vii. 11.

426. וּשְׁעָרָה, *and a hair*; comp. of conj., and m. n. שְׁעָרָה, i. q. Hebr. שְׁעָרָה. With suff. of 3 m. sing. שְׁעָרָה.

427. הִתְחַרְרָה, *was singed*; 3 m. sing. pret. Ithpahal of חָרַךְ, *to burn, singe*.

428. שִׁנּוּ, *were changed*; 3 m. plur. pret. Pahal of שִׁנָּה, No. 54.

429. רִיחָה, *and the smell*; comp. of conj. and f. n., i. q. Hebr.

430. עָדָה, *passed*; 3 f. sing. pret. Pahal of עָדָה or עָדָה, No. 129.

431.—Ver. 28. בָּרִיךְ, (*be*) *blessed*; 2 part. Pahal of בָּרַךְ, No. 120.

432. אֱלֹהֵיהֶם, *their God*; comp. of אֱלֹהֵם, No. 74, and suff. of 3 m. plur. With prep. לְ, אֱלֹהֵיהֶם.

433. מְלַאכָה, *his messenger*; comp. of m. n. מְלַאכָה, i. q. Hebr. מְלַאכָה, and suff. of 3 m. sing.

434. הִתְחַרְצָה, *have trusted*; 3 m. plur. pret. Ithpahal, from חָרַץ.

435. שִׁנּוּ, *have changed*, i. e. *have not performed*; 3 m. plur. pret. Pahal, from שִׁנָּה, No. 54.

436. וְיָחַב, *and have yielded*; 3 m. plur. pret. Pahal of יָחַב, No. 131. גִּשְׁמִיחוֹן is plural, and should be pointed גִּשְׁמִיחוֹן. The vowels are those

of the sing. *יָשְׁמְרוּן*, which the marginal note *יָרַר* indicates to be the right reading. "Who have yielded their bodies (scil. to the fire)." *ποπέδωκαν τὰ σώματα αὐτῶν εἰς πῦρ*, Theod.

437. *יִשְׁמְרוּן*, they might serve; 3 m. plur. fut. Pahal of *שָׁמַר*, No. 364.

438. *יִשְׁבְּדוּן*, they might worship; 3 m. plur. fut. Pahal of *שָׁבַד*, No. 346.

439.—Ver. 29. *שָׁם*, (is) established; 2 part. Pahal of *שָׁם*, No. 22.

440. *שָׁלַח*, error. The Keri is *שָׁלַח*, f. n. derived from *שָׁלַח*, which in the Targums is equivalent to the Hebr. *שָׁבַח*, and *שָׁנַח*. Hence the word would seem to signify what is criminal, sinful. *ἐν εἰρη βλασφημίαν*, α. τ. λ., Theod.

441. *יִתְעַבֵּר*, shall be made; 3 m. sing. fut. Ithpehal of *עָבַר*, No. 19.

442. *יִשְׁתַּחֲוֶה*, shall be made; 3 m. sing. fut. Ithpehal, from *שָׁחָה* or *שָׁחָה*, i. q. Hebr. *שָׁחָה*, to place, set, and hence to make or render, like *pono* in Latin.

443. *לְהַצִּיל*, to deliver; comp. of prop. *לֵי*, and the infin. Aphel of *נָצַל*, i. q. Hebr. *נָצַל*. Same with suff. of 3 m. sing. *לְהַצִּילֹתָהּ*, vi. 14.

444. *בְּכֵדָה*, in this manner, thus: see No. 65. As *בְּכֵדָה* is sometimes masculine, some would explain *בְּכֵדָה* here, like *this (God)*. The usual signification of *בְּכֵדָה*, however, is, *thus, in this manner*.

445.—Ver. 30. *וְהִצִּילָהּ*, promoted; 3 m. sing. pret. Aphel of *צָלַח*, i. q. Hebr. *צָלַח*. The rendering in the margin of the E. V., "made to prosper," expresses nearly the same meaning as that given in the text, and is more literal. Hävernicks thinks that no more is implied than that the friends of Daniel were restored to the offices to which, as we read ii. 49, they had been previously appointed.

CHAPTER IV.

446.—Ver. 1 (III. 31*). *שְׁלָמֶיךָ*, your peace, welfare; comp. of m. n. *שָׁלַם*, i. q. Hebr. *שָׁלַם*, and suff. of 2 m. plur.

447. *וְשִׁנְיָהּ*, be multiplied, increased; 3 m. sing. fut. Pahal from *שָׁנַהּ*, i. q. Hebr. *שָׁנַהּ*, No. 27. Another reading is *וְשִׁנְיָהּ*, from the cogn. *שָׁנַהּ*.

* The three first verses of the fourth chapter are in many copies of the original a portion of the third chapter. As these verses have no connexion with the narrative in the third chapter, and plainly relate to what follows, the division of chapters adopted in the English Version is to be preferred to the other. To obviate any difficulty as to reference, the numbers, according to both divisions of chapters, are prefixed to each verse.

448.—Ver. 2 (III. 32). *וְהָיָה*, the signs, portents; emph. plur. of o. n. *וְהָיָה*, i. q. Hebr. *וְהָיָה*. Plur. abs. *וְהָיָה*. With suff. of 3 m. sing. *וְהָיָה*. The root is *וְהָיָה*, to mark, designate.

449. *וְהָיָה*, and the wonders; emph. plur. of m. n. *וְהָיָה*. Plur. abs. *וְהָיָה*. With suff. of 3 m. plur., *וְהָיָה*. To the verb *וְהָיָה*, to wonder in Hebr., corresponds in Chald. *וְהָיָה*, same sign., see No. 406, the labials *ו* and *י* being interchanged.

450. *וְהָיָה*, it seemed good; 3 m. sing. pret. Pahal of verb, i. q. Hebr. *וְהָיָה*. The primary notion of the verb is that of being polished, bright, and beautiful. 3 m. fut. Pahal, *וְהָיָה*.

451.—Ver. 3 (III. 33). *וְהָיָה*, how (great); comp. of *וְהָיָה*, and interrog. *וְהָיָה*, what?

452. *וְהָיָה*, great; plur. of adj. *וְהָיָה*: see No. 48. The signification is intensified in the reduplicated form.

453. *וְהָיָה*, mighty; plur. of adj. *וְהָיָה*, No. 255.

454. *וְהָיָה*, and his dominion; comp. of conj., m. n. *וְהָיָה*, derived from *וְהָיָה*, No. 243, and suff. of 3 m. sing. With suff. of 3 m. plur. *וְהָיָה*.

455. *וְהָיָה*, generation, age; m. n., i. q. Hebr. *וְהָיָה*.

456.—Ver. 4 (1). *וְהָיָה*, (was) secure; 2 part. Pahal, from *וְהָיָה*, i. q. Hebr. *וְהָיָה*, to be safe, secure.

457. *וְהָיָה*, and flourishing; comp. of conj. and adj. *וְהָיָה*, i. q. Hebr. *וְהָיָה*, literally, green, putting forth leaves. Theod., *ἐνθαλῶν ἐπὶ τοῦ ὀρόνου μου*.

458. *וְהָיָה*, in my palace; comp. of prop. *וְהָיָה*, m. n. *וְהָיָה*, i. q. Hebr. *וְהָיָה*, a palace, also a temple, and suff. of 1 sing. Emph. *וְהָיָה*, perhaps, is derived from *וְהָיָה*, to be powerful, and thence to be great, or capacious.

459. Ver. 5 (2). *וְהָיָה*, and it terrified me; comp. of conj., 3 m. sing. fut. Pahal of *וְהָיָה*, No. 198, and suff. of 1 sing. *וְהָיָה*. The fut. of the verb, *וְהָיָה*, becomes before the suff. *וְהָיָה*, Gr. (67); and the syllable *וְ* is introduced between the verb and the suff., Gr. (69). The use of the fut. for the pret. here is to be remarked. This usage is very rare in the Chaldee.

460. *וְהָיָה*, and the thoughts; comp. of conj., and plur. of m. n. *וְהָיָה*, a thought. The deriv. is *וְהָיָה*, to think, a Palpel form, from *וְהָיָה*, unus. in Pahal. The verb is generally regarded as cogn. to *וְהָיָה*,

the sense being *to conceive* in the mind; but Fürst thinks that it means properly to perceive by the sense of hearing, and he regards the stem הָר as cogn. to the Lat. *aur-is*, the Gorm. *hār-en*, and the Eng. *hear*.

461.— יִבְהַלֵּנִי , *made me afraid*; comp. of 3 m. plur. fut. Pehal of יִבְהַלֵּם , No. 156, and suff. of 1 sing. With suff. of 3 m. sing. יִבְהַלֵּם . With suff. of 2 m. sing. יִבְהַלֵּךְ . It is doubtful whether יִבְהַלֵּךְ , as well as יִבְהַלֵּם , is to be regarded as the nominative to the verb. The great distinctive accent of the word יִבְהַלֵּם shows that the Masorets regarded this word as terminating a clause, and supposed the verb subst. to be understood, "And thoughts (were) upon my bed." "(I had) thoughts or reflections on my bed." This seems also to have been the view of Theod., whose rendering, however, is not literal.

462.—Ver. 6 (3). לִיְהַנְעִלָהּ , *to bring in*; comp. of prep., and infin. Aphel of עָלָל : see No. 155.

463.—Ver. 7 (4). עָלְלִיךְ , *entered*; m. plur. of 1 part. Pehal of עָלָל . It should be pointed עָלְלִיךְ . The marginal note indicates that the second ל should be omitted. The word would then be עָלִיךְ , a contracted form of the participle. The 3 m. sing. pret. Pehal עָל occurs in the following verse.

464. קִדְמֵיהֶן , *before them*; comp. of prep. קִדְמָה , No. 29, and suff. of 3 m. plur.

465.—Ver. 8 (5). אֲחֵרֶיךָ , *the last*; adj., comp. of אֲחֵר and הֵן . Some regard the word as a subst. with an old plur. termination. According to the marginal note, the י should be omitted. עַד־אֲחֵרֶיךָ , *at the last*. Theod. has $\epsilon\omega\varsigma\ \sigma\upsilon\ \epsilon\tau\epsilon\rho\omega\varsigma$, having apparently read the word, not אֲחֵרֶיךָ , but אֲחֵרֶן , *another*.

466. בְּשֵׁם , *as the name*; comp. of conj. בְּ , and m. n. שֵׁם : see No. 122.

467. קִדְשֵׁיךָ , *holy*; plur. of adj. קִדְשִׁי , i. q. Hebr. קִדְשֵׁי .

468. אֶמְצֵר , *I told*; 1 sing. pret. Pehal of אֶמַר , No. 4.

469.—Ver. 9 (6). יָדַעַתִּי , *I know*; 1 sing. pret. Pehal, from יָדַע , No. 17.

470. אֵנָם , *troubles, gives trouble*; 1 part. Pehal of אָנַם , i. q. Hebr. אָנַם . In the only place where the verb occurs, Eth. i. 8, it means, *to compel*, from which sense that of *trouble, annoyance*, naturally flowed. Theod. renders more strongly than the original, $\kappa\alpha\iota\ \pi\alpha\nu\ \mu\upsilon\sigma\eta\tau\epsilon\rho\iota\omega\nu\ \sigma\upsilon\kappa\ \delta\delta\upsilon\nu\alpha\tau\epsilon\iota\ \sigma\alpha\iota$.

471. אֵילָן , *a tree*; m. n. The Hebr. אֵילָן means specially the oak. The Chald. word is general. Emph. אֵילָנָא .

472.—Ver. 11 (8). רָבַח , *grew, became great*; 3 m. sing. pret. Pehal of verb, i. q. Hebr. רָבַח .

473. וַיִּרְבֶּה , *and was strong*; comp. of conj., and 3 m. sing. pret. Pehal of וַיִּרְבֶּה , or וַיִּרְבֶּה : see No. 235.

474. יָמְטָא , *extended to, reached to*; 3 m. sing. fut. Pehal of יָמַט . This verb represents in Chald. the Hebr. יָמַט , which is used in the same sense.

475. וַיִּחְזֹרְהָ , *and the sight thereof*; comp. of conj., the f. n. וַיִּחְזֹר , derived from וַיִּחְזֹר , No. 44, and suff. of 3 m. sing.

476. לְסוֹף , *to the end*; comp. of prep. לְ , and m. n., derived from סוֹף , *to be finished*. Emph. סוֹפָא , vi. 26.

477.—Ver. 12 (9). עָפְיָהּ , *its foliage*; comp. of m. n. עָפִי , i. q. Hebr. עָפִי , from which, according to analogy, the noun would be derived, is not in use. The cogn. עָפָה means, *to cover*; and the primary meaning of the noun may be, that which covers, spreads a shade.

478. שִׁפְיָהּ , *beautiful*; adj., derived from שִׁפַּר , No. 450.

479. וַיִּנְבִּיחַ , *and its fruit*; comp. of conj., m. n. נָבַח , and suff. of 3 m. sing. According to analogy, the word would be נָבִיחָהּ , but, as is usual in Chald., the Dagh. forte is resolved into נ . The theme is נָבַח , unus. in Hebr., but of which the Pehal in Chald. signifies to bear fruit.

480. וַיִּכְוֶן , *and food*; comp. of conj., and m. n. כְּוֶן , i. q. Hebr. The derivation is כְּוֶן , *to feed*, unus. in Pehal, of which the 3 m. sing. fut. Ithpehal, וַיִּכְוֶן , occurs in this verse.

481. תַּחְתָּיהָ , *under it*; comp. of prep. תַּחַת , same as Hebr. תַּחַת , and suff. of 3 m. sing.

482. תַּמְלִילָהּ , *took shelter*; 3 f. sing. fut. Aphel, from תַּמַּלֵּל , i. q. Hebr. תַּמַּלֵּל , *to overshadow*.

483. $\text{וַיִּבְעֲנֵפוּרֶיהָ}$, *and in its branches*; comp. of conj., prep. בְּ , plur. of m. n. עֲנָף , i. q. Hebr. עֲנָף , and suff. of 3 m. sing. The root, עֲנָף , is unus. in Hebr. or Chald., but is probably cogn. to עָנָף , *to cover*, see No. 477.

484. יָדְרֵן , *dwelt*. The marginal note, יִתִּיר , denotes that the י should be omitted. The word would then be יָדְרֵן , 3 f. plur. fut. Pehal, from דָּרַר . The word in the text should be pointed, יָדְרֵן , the masc. The noun צִפְרִין is common, so that either reading is admissible.

485. צִפְרֵי , *birds*; constr. plur. of c. n. צִפֹּר , i. q. Hebr. צִפֹּר . Plur. abs. with conj. בְּ , בְּצִפְרֵי , vor. 33 (30). Plur. emph. with conj., וּבְצִפְרֵי , ver. 14 (11).

486.—Ver. 13 (10). עִיר, *a watcher*; m. n., derived from עָרָה, *to be watchful*. The plur. abs., עִירִין, occurs ver. 17 (14). Such is the common interpretation of this word, by which one of the angelic host is plainly designated. In accordance with this view of the meaning of the word, the ancient Fathers of the Church designated angels ἀγγελόφοροι. Theod. does not translate the word, ἰδὼν εἶπεν καὶ ἄγγελος, κ. τ. λ. According to another view, the word is the same as צִיר, *a messenger*, ע and צ being sometimes interchanged in Chald. עִיר then would be synonymous with מַלְאָךְ. From עִיר, perhaps, came the name of Iris, the *messenger* of the gods in Grecian theology.

487. יְקָדִישׁ, *and an holy one*, or, *and (he too) holy*; comp. of conj., and adj. קָדִישׁ, No. 467. Some think there is here a hendyadis, עִיר יְקָדִישׁ, *a holy sentinel*, or *a holy angel*.

488. נִכְרַח, *descended*; 1 part. Pehal (see Gr. (39)), from נָחַח, i. q. Hebr. נָחַח.

489.—Ver. 14 (11). בָּדַד, *cut ye down*; 2 m. plur. imper. Pehal, from בָּדַד, i. q. Hebr. בָּדַד, *to cut*.

490. וְקָצַצְנוּ, *and lop ye off*; comp. of conj. and 2 m. plur. imper. Pehal, from קָצַצְנוּ, i. q. Hebr. קָצַצְנוּ, *to lop off*.

491. אֶתְרַד, *shake ye off*; 2 m. plur. imper. Aphel, from תָּרַד, i. q. Hebr. תָּרַד. The word is evidently onomatopoeic, like τρέω and τρέμω.

492. וּבְדָדְךָ, *and scatter ye*; comp. of conj. and 2 m. plur. imper. Pehal, from בָּדַד, i. q. Hebr. בָּדַד, *to scatter*.

493. וְהִנֵּד, *let (the beasts) flee*; 3 f. sing. fut. Pehal, from נִיד, i. q. Hebr. נִיד. The fut. is used imperatively.

494.—Ver. 15 (12). עֵקֶר, *the stock*, or *trunk of*; constr. of m. n. עֵקֶר, i. q. Hebr. עֵקֶר.

495. וְשִׁשְׁדָּוָיו, *his roots*; comp. of plur. of m. n. שִׁשְׁדָּו, i. q. Hebr. שִׁשְׁדָּו.

496. וְשָׁבַקְךָ, *leave ye*; 2 m. plur. imper. Pehal, from שָׁבַק, *to leave*. Infin. Pehal with prep. לְ, לְשָׁבַקְךָ.

497. וּבְחַסְרֵךְ, *and with a chain*; comp. of conj., prep. בְּ, and m. n. חֶסֶד, i. q. Hebr. חֶסֶד, derived from חָסַד, *to bind*. A verb, as וְחָסַדְךָ, *let him be bound*, may be here supplied. The sudden transition here from the figurative to the literal mode of expression is to be observed. The binding with iron and brass, together with all that follows, is applicable, not to the tree in the vision, but to the king.

498. בְּדֶרְאָה, *in the tender grass*; comp. of conj., and emph. of דֶּרְאָה.

i. q. Hebr. רֶשֶׁת, *the tender herb*, Gr. χαλῶν. In some copies the word is read בְּדֶרְאָה.

499. וּבְבִטְלָה, *and with the dew*; comp. of conj., prep. בְּ, and m. n. טָל, i. q. Hebr., derived from the unus. טָלַל, *to moisten*.

500. וְיִצְטָבֵעַ, *let him be wetted*; 3 m. sing. fut. Ithpahal, derived from יָצַב, i. q. Hebr. יָצַב, *to dip, immerse*. Cogn. Hebr. שָׁבַע.

501. חֶלְקָהּ, *his portion*; comp. of m. n. חֶלֶק, i. q. Hebr. חֶלֶק, and suff. of 3 m. sing.

502. בְּעֵשֶׂב, *in the grass*; comp. of prep. בְּ, and m. n. עֵשֶׂב, i. q. Hebr. עֵשֶׂב. Emph. form with conj. וְעֵשֶׂב.

503.—Ver. 16 (13). מִבְּרִאשָׁתָּא, *from (the heart of) man*. לְבָב must be supplied from the previous לְבָבָהּ. The marginal note indicates that the וּ in מִבְּרִאשָׁתָּא, which is the emph. of מִבְּרִאשָׁתָּא, should be omitted. The Kethibh should be pointed מִבְּרִאשָׁתָּא.

504. וְיִשְׁתַּנֵּן, *they shall change*; 3 m. plur. fut. Pehal, from שָׁנָה, No. 54. The plur. of the act. voice is used impersonally. Translate, "his heart shall be changed," or, "let his heart be changed."

505. וְיִתְּיָחַב, *shall be given*; 3 m. sing. fut. Ithpahal, from יָחַב, No. 131.

506. עֲדָנִין, *times*, i. e. *years*; plur. of m. n. עֶדֶן, No. 39. Here, and in verses 20, 22, 29, and vii. 25, it is generally supposed that עֲדָנִין means *years*. Hävernick, however, contends that the indefinite term עֶדֶן cannot signify a year, unless the context implies this. He thinks that the word is employed here by Nebuchadnezzar, as it naturally would be by a Chaldean, in an astrological sense, denoting a certain period marked by the stars, as important in some way; and he compares the use of *tempus* in Latin:—

"Ignorat quid sidus triste minetur
Saturni, quo læta Venus se proferat astro,
Qui mensis damnia, quæ dentur tempora lucro."

Juv., Sat. vi. 566-70.

The number *seven* he regards merely as a round number, used on account of its mystic import.

507. וְיִחְלָפִין, *shall pass*; 3 m. plur. fut. Pehal, from חָלַף, i. q. Hebr. חָלַף.

508.—Ver. 17 (14). בְּנִזְרָתָא, *by the decree of*; comp. of prep. בְּ, and constr. of f. n. נִזְרָתָא. The noun is derived from נָזַר, *to cut*, and hence

to decide, decrees: see No. 167. The decree of the watchers (angels, see No. 483) signifies the decree made by the Almighty surrounded by the heavenly host. Comp. Job, i. 6, I. Kings, xxii. 19. The idea of its being executed by the angels, His ministers, may also be implied.

509. וְיִצְחָק, and (by) the edict; comp. of conj., and m. n. יִצְחָק, derived from יָצַק, No. 4. The prep. כִּי may be understood. Another reading is יִצְחָק.

510. שְׁאֵלָתָא, the matter, affair; emph. of ל. u. שְׁאֵלָה, properly a question, derived from שָׁאַל, i. q. Hebr. שָׁאַל, and thence any subject of inquiry, or matter. Some regard יִצְחָק as the predicate of the proposition of which this word is the subject: "And this decree, or this matter, is the sentence of the holy ones," καὶ ῥῆμα ἁγίων τὰ ἐπερωτάμεθα, Theod.; but the other rendering, according to which this clause is the exact parallel of the previous one, is to be preferred. Hävernick, closely connecting the second of the parallel clauses with that which follows, thus explains the whole sentence:—"This matter is by the decree of the angels, and in the sentence of the holy ones is the demand (i. e. it is designed or required) that the living may know," &c.

511. יִדְעוּ, they may know; 3 m. plur. fut. Pehal of יָדַע: see Nos. 17 and 55. 2 m. sing. fut. יִדְעַע.

512. יִצְבָּא, he may wish; 3 m. fut. Pehal, from יָצַב, i. q. Hebr. יָצַב, to will, wish. 1 part. Pehal, יִצְבֵּא, v. 19.

513. יִתְּנָהּ, he will give it; comp. of 3 m. sing. fut. Pehal of יָתַן, and suff. of 3 f. sing., with the inserted נ.

514. וְשָׁפַל, and the mean one, or, the meanest, see Gr. (200); comp. of conj. and adj., שָׁפַל, mean, base. The root is שָׁפַל, i. q. Hebr. שָׁפַל, to be depressed.

515. עֲלֶיהָ, over it. The Keri is עֲלֶיהָ. The Kethibh should be pointed עֲלֶיהָ; but the pron. should be fem., agreeing with מְלַכּוֹתָא.

Ver. 18 (15). [דָּרָא חֲלֵמָא וְנָרָא]. This should be rendered, according to Rosenm.—"This I saw as a dream," or, "in a dream," and not as in the E. V.—"This dream I have seen." The latter construction, he thinks, is forbidden by the position of the pron. דָּרָא: see, however, No. 378. The accentuation is in favour of Rosenmüller's view.]

516. פְּשָׁרָא, The interpretation thereof. The suff. of 3 m. sing. here occurs in an unusual form, פְּשָׁרָא, instead of פְּשָׁרָא: see Gr. (127). This is noticed by the Masorets, who also give another reading, פְּשָׁרָא, the emph. form of the noun.

517.—Ver. 19 (16). אִשְׁתְּהוּבָם, was astonished; 3 m. sing. pret. Ithpohal, from שָׁחַם, i. q. Hebr. שָׁחַם, to be astonished. Theod. renders the word by ἀπηρώθη, was speechless, which agrees well with its primary sense. Compare the cognate roots שָׁחַם and דָּחַם.

518. בְּשַׁעֲרָא, comp. of part. שַׁעַר, and f. n. שַׁעֲרָא, No. 348. בְּשַׁעֲרָא, about an hour, or, for a short time. As the definite application of the word שַׁעֲרָא, to signify an hour, was, probably, of later origin, the second interpretation is to be preferred. Theod., however, has ὥσει ὥραν μίαν.

519. יִבְחֶלְךָ (let it not) trouble thee; comp. of 3 m. sing. fut. Pehal of בָּחַל, No. 156, and suff. of 2 m. sing. The fut. is used for the imper. after the neg. אַל: see Gr. (233).

520. מֶרְאִי, my lord; comp. of m. n. מֶרְאִי, and suff. of 1 sing. It should be pointed, מֶרְאִי. The vowels are those of the Keri, מֶרְאִי, being another form of the noun: see No. 292.

521. לְשִׂנְאֶיךָ, to thy haters, to them that hate thee; comp. of prep. לְ, the plur. of 1 part. Pehal of שָׂנֵא, i. q. Hebr. שָׂנֵא, and suff. of 2 m. sing. There is another reading, לְשִׂנְאֶיךָ, in which the pointing is anomalous. According to the Keri, the י of the suff. should be omitted.

522. לְעֶרְיָךָ, to thy enemies; comp. of prep., plur. of m. n. עָרַר, i. q. Hebr., and suff. of 2 m. sing. The theme of עָרַר is עִיר, to burn with anger.

523.—Ver. 21 (18). יִשְׁכְּנֵן, dwell; 3 f. plur. fut. Pehal, from שָׁכַן, i. q. Hebr. שָׁכַן. This word here is synonymous with יִדְרֵן, ver. 12, and יִדְרֵן here is in place of יִתְמַלֵּל in the same verse.

524.—Ver. 22 (19). רְבִית, thou art become great; 2 m. sing. pret. Pehal of רָבָא, No. 472. The Keri anomalously rejects the י. The Kethibh should be pointed רְבִית: see Gr. (92) and (93). 3 f. sing. רָבַת.

525. וְיִתְקַצַּת, and thou art become strong; comp. of conj., and 3 m. sing. Pehal of יִתְקַצַּח, No. 235.

526. וְיִרְבֵּיתָהּ, and thy greatness; comp. of conj., f. n. רְבִי, derived from רָבָא, and suff. of 2 m. sing. The abs. form, with the conj., יִרְבִּי, occurs ver. 36 (33); and the emph. form, with the conj., יִרְבִּיתָהּ, v. 18.

527. וְיִמְטָת, and has extended; comp. of conj. and 3 f. sing. of יָמַט, No. 474.

528.—Ver. 23 (20). וְיִחְבֹּלְהָ, and destroy it; comp. of conj., 2 m. plur. imper. Pehal of חָבַל, see No. 414, and suff. of 3 m. sing.

529.—Ver. 25 (22). מְרִידִין, *they shall thrust*; plur. of 1 part. Pehal of מְרִיד, i. q. Hebr. מָרַד, *to thrust*. Comp. Latin *trudo*, which has the same radicals. This and the other active plurals in the verse are used imper-sonally. 2 part. מְרִיד, ver. 30 (27).

530. מְרִידָה, *thy dwelling*; comp. of m. n. מְרִיד, derived from מָרַד, No. 484, and suff. of 2 m. sing. With suff. of 3 m. sing., מְרִידָה.

531. כְּרוֹרִין, *as oxen*; comp. of part. כָּ, and plur. of m. n. חֹרֵר, i. q. Hebr. שֹׁר. The Greek ταῦρος is plainly eognate.

532. יַמְעִמּוּן, *they will make (thee) eat*; 3 m. plur. fut. Pehal, from מָעַם: see No. 95. With suff. of 3 m. sing., יַמְעִמּוּנָה, v. 21.

533. מַצְבְּעִין, *they shall wet (thee)*; plur. of 1 part. Pabel of צָבַע, No. 500.

534.—Ver. 26 (23). נְקִימָה, *secure*; fem. of adj. נָקִים, derived from the Pabel of קָם: see No. 130. Masc. with conj., נְקִים, vi. 26.

535. שְׁלֵיטִין, *(are) rulers, bear rule*; plur. of adj. שָׁלַט, No. 64, written defectively for שְׁלֵיטִין. According to the form of expression here used, the *heavens* mean God who dwelleth in the heavens. Theodotion renders the last clause of this verse ἀφ' ἧς ἡν ἡμεῖς τὴν ἐξουσίαν τὴν οὐράνιον. In his copy probably שְׁלֵיטִין was written defectively both in the final and in the penultimate syllable, and he understood it to be the sing. n. שְׁלֵטִין, *dominion*.

536.—Ver. 27 (24). מְלִצָּה, *my counsel*; comp. of m. n. מְלָחָה, *counsel*, and suff. of 1 sing. The theme of מְלָחָה is מָלַח, i. q. Hebr. מָלַח, *to reign*, and also *to counsel*.

537. יִשְׁפֹּר, *let (my counsel) be pleasing*; 3 f. sing. fut. Pehal of שָׁפַר, No. 450.

538. וְרִמְיָהּ, *and thy sins*; comp. of conj., plur. of m. n. רִמְיָה, and suff. of 2 m. sing. The derivation of רִמְיָה is רִמְיָה, i. q. Hebr. רָמַח.

539. בְּצִדְקָהּ, *by righteousness, or by alms-giving*; comp. of prep. בְּ, and f. n. צִדְקָה. This noun, i. q. Hebr. צִדְקָה, is used to signify *beneficence, alms-giving*, in Chald. writers, and the Hebr. צִדְקָה in the Old Test. is often rendered ἐλεημοσύνη by the LXX. However, the opposition between צִדְקָה here and the general word, חֶסֶד, is adverse to the restricted sense of the former word.

540. פָּרַק, *break off*; 2 m. sing. imper. Pehal, from פָּרַק, i. q. Hebr. פָּרַק. To *break off*, and thus to *get deliverance from*, is the proper sense of the verb, and from this sense comes that of *getting redemption from*, re-

deeming, which it commonly has in the Chald. paraphrases, being employed to explain the Hebr. verb פָּדָה, *to redeem*, of which, however, it is to be remarked, that the primary sense is the same, involving the idea of *breaking* or *cutting*. Theodotion's rendering is τὰν ἀμαρτίας σου ἐν ἐλεημοσύναις λύτρωσαι. As, however, פָּרַק, in the sense of *redeeming*, has the accus. of the person followed by בֶּן, it is better to understand the verb in the sense of *breaking off*, as in the E. V., the meaning being, "break off from, abandon the practice of sin, and substitute for it righteousness." From this, the natural interpretation of the passage, we see that it gives no support to the inferences deduced from it by Jewish and Roman Catholic writers as to the efficacy of works.

541. רְעוּרְיָהּ, *and thine iniquities*; comp. of conj., plur. of f. n. רְעוּיָה, i. q. Hebr. רָעַן, and suff. of 2 m. sing. The plur. רְעוּיָה only is found in the Biblical Chaldee. The sing. occurs in the Targums.

542. בְּמִרְחֻן, *by being merciful to*; comp. of prep. בְּ, and infin. Pehal of רָחַן, i. q. Hebr. רָחַן.

543. עֲנָה, *the afflicted, oppressed*; plur. of עָנָה, 2 part. Pehal of עָנָה, i. q. Hebr. עָנָה.

544. מְרַפָּא, *a lengthening*; f. n. derived from מָרַח, i. q. Hebr. מָרַח, *to extend*. Some understand it to mean here *long-suffering*; others, as in margin of E. V., *healing*, regarding the word as synonymous with the Hebr. מְרַפָּא, which means literally a *long bandage*. See under next word.

545. לְשִׁלְיוֹתָהּ, *to thy tranquillity*; comp. of prep. לְ, f. n. שִׁלְיוֹת, *tranquillity, security*, i. q. Hebr. שְׁלִיחוֹת, and suff. of 2 m. sing. Some understand this word to mean *iniquity*, connecting it with שָׁלַח (see No. 440), and assigning to מְרַפָּא the second interpretation mentioned above, thus explain the whole clause, "if perchance long suffering be shown to thy transgression." Thus Theod., ἵνα εἰσὶ μακρόθυμος τοῖς παραπτώμασι σου ὁ Θεός. Another interpretation is that in the margin of the E. V., "if it may be a healing of thine error." The rendering in the text of the E. V. is to be preferred to either of these: "if it may be a lengthening of thy tranquillity." שִׁלְיוֹת is, doubtless, the same as the Hebr. שְׁלִיחוֹת, and מְרַפָּא in vii. 12, means a *prolonged time*.

546.—Ver. 29 (26). לְקֶצֶת, *at the end of*; comp. of prep. לְ, and constr. of f. n. קֶצֶת, No. 266. With conj. וְלִקְצֵת, ver. 34 (31).

547. יְרֵחִין, *months*; plur. of m. n. יָרַח, i. q. Hebr. יָרַח, *a lunar month*.

548. הָרֶעֶשׂוֹר, *twelve*. הָרִי is the constr. of m. form of num. n. הָרִי, i. q. Hebr. שָׁנִים: see Gr. (163). See also Gr. (202).

549. מִחֲלֶה, *walking*; 1 part. Pahal, from חָלַהּ. חֲלִיכָל means, not "in the palace," as in the text of E. V., but, as in the margin, "upon," that is, "on the roof of the palace," the roof of the house being a common place of resort in the East. Comp. II. Sam. xi. 2.

550.—Ver. 30 (27). דָּאֵהִיא, *this*; דָּא, demonstr. pron., i. q. Hebr. דָּא. דָּאֵהִיא is equivalent to *this present, this before me, hoc ipsum*.

551. רַבָּהּ, *the great*; emph. of fem. of adj. רַב: see No. 63.

552. בְּנִיחָה, *I have built it*; 1 sing. pret. Pahal of בָּנָה, i. q. Hebr. בָּנָה, with suff. of 3 f. sing. Nebuchadnezzar was not, properly speaking, the builder of Babylon, which was founded by Nimrod; but it is common to speak of those who enlarge and ornament cities as the builders of them. Abydenus, quoted by Eusebius, *Prepar. Evang.*, ix. 41, states, on the authority of Megasthenes, that Nebuchadnezzar surrounded Babylon with a triple wall, and otherwise improved the city.

553. לְבֵית, *for a house of*; comp. of prep. לְ, and constr. of m. n. בֵּית, No. 20.

554. בְּחֵקֶה, *by the might*; comp. of prep. בְּ, and m. n. חֵקֶה, i. q. חֵקֶה, No. 235. בְּחֵקֶה and בְּחֵקֶה are various readings.

555. לְחֵיקֶה, *and for the honour of*; comp. of conj., prep. לְ, and constr. of m. n. חֵיקֶה, No. 26.

556. חֲדָרִי, *my dignity*; comp. of m. n. חֲדָר, i. q. Hebr. חֲדָר, and suff. of 1 sing. Emph. with conj. חֲדָרִי. The theme is חֲדָר, i. q. Hebr. חֲדָר, *to honour*.

557.—Ver. 31 (28). עוֹר, *yet*; adv., i. q. Hebr.

558. בִּפְּמֹ, *in the mouth*; comp. of prep. בְּ, and m. n. פִּמֹ, *the mouth*, i. q. Hebr. פִּמֹ. פִּמֹ or פִּמֹ may be contracted from פִּמֹ, from פִּמֹ, *to swallow*. In the radical letters of this verb we may discern those of the ultimate root of *πιμῆλης, opimus, pinguis*, &c.

559.—Ver. 33 (30). מְדִיר, *driven*; 2 part. Pahal of מָדַר, No. 529.

560. מְדִיר, *he ate*; 3 m. sing. fut. Pahal of מָדַר, No. 357. The fut. is used for the pret., as in ver. 5 (2).

561. בְּשֶׁרִי, *like eagles' (feathers)*; comp. of part. בְּ, and plur. of m. n. שֶׁר, *an eagle, or a vulture*. The derivation is שֶׁר, *to snatch, carry off*. Before שֶׁרִי, שֶׁר is to be understood, meaning, as applied to eagles,

their plumage. Theod. has *ὡς λεόντων*, as if he read שֶׁרִי, or he may have supposed that שֶׁר meant any animal of prey.

562. מְדִירִי, *and his nails*; comp. of conj., and plur. of m. n. מְדִיר, i. q. Hebr. מְדִיר.

563.—Ver. 34 (31). עֵינֵי, *mine eyes*; comp. of plur. of f. n. עֵין, i. q. Hebr., and suff. of 1 sing. Plur. abs. עֵינֵי, constr. עֵינֵי; but see Gr. (141).

564. מְדִיר, *I lifted up*; 1 sing. pret. Pahal of מָדַר, i. q. Hebr. מָדַר. Cogn. to מָדַר are מָדַר, מָדַר, מָדַר, *tollo*.

565. מְדִיר, *returned*; 3 m. fut. Pahal of מָדַר, No. 93.

566. מְדִיר, *I blessed*; 1 sing. pret. Pahal of מָדַר, No. 120.

567. מְדִיר, *and him that liveth*; comp. of conj., part. לְ, and adj. חַי, No. 182.

568. מְדִיר, *I praised*; 1 sing. pret. Pahal of מָדַר, No. 145.

569. מְדִיר, *and I honoured*; 1 sing. pret. Pahal of מָדַר: see No. 556. 2 m. sing. pret. Pahal of מָדַר; 1 part. Pahal with conj. מְדִיר, with Patach in place of Tsere in the last syllable, on account of the ר.

570.—Ver. 35 (32). מְדִיר, *as nothing*; comp. of prep. כְּ, and the neg. part. לֹא, i. q. לֹא. The Masoretic note indicates that מְדִיר stands for מְדִיר. The use of מְדִיר or מְדִיר as a subst., *nothing*, is quite anomalous, but is thought to be supported by the use of מְדִיר, Job, vi. 21. The reading in the latter passage, however, is doubtful. Michaelis thinks that the word here should be pointed מְדִיר or מְדִיר, and then the meaning would be: "and all the inhabitants of the whole earth are numbered by him." The ordinary reading and interpretation give a far more suitable sense. For a parallel sentiment see Isaiah, xl. 17.

571. מְדִירִי, *(are) estimated*; plur. of 2 part. Pahal of מָדַר, i. q. Hebr. מָדַר.

572. מְדִירִי, *and according to his pleasure*; comp. of conj., participle, infn. Pahal of מָדַר, No. 512, and suff. of 3 m. sing.

573. מְדִיר, *he doeth*; 1 part. Pahal of מָדַר, No. 19. 2 m. sing. pret. Pahal of מָדַר, in pause מְדִיר.

574. מְדִיר, *in the army, or host*; comp. of prep. בְּ, and constr. of m. n. חֵיל: see No. 329.

575. מְדִיר, *will restrain*; 3 m. sing. fut. Pahal of מָדַר, i. q. Hebr. מָדַר, *to strike*: see No. 216. The signification of *restraining*, which the Pahal followed by the prep. בְּ has, may come from the notion of fastening

on, with force and violence, bonds or chains. The same form of expression is found in the Targums, and in Syriac.

Ver. 36 (33). [The clause וְלִיָּקָר מִלְּכֹהֲתֵי וְנֹ is thus rendered by Theod.: καὶ εἰς τῆς τιμῆς τῆς βασιλείας μου ἡλθον. καὶ ἡ μορφή μου ἐπέσπευσεν ἐπ' ἐμέ. He either understands מִלְּכֹהֲתֵי in the beginning of the clause from the previous יָרִיב, and does not render לִיָּקָר at all, or for לִיָּקָר he read לִיָּרִיב, supposing it to mean, *I succeeded*. Various modes of explaining the sentences have been proposed. The E. V., which requires nothing to be supplied, seems free from objection].

576. וְנִבְרָכְנִי, *and my nobles, magnates mei*; comp. of conj., plur. m. n. נִבְרָכְנִי, unus. in sing., and suff. of 1 sing. נִבְרָכְנִי is derived from נִבְרַךְ, *great*. With prep. לְ and suff. of 3 m. sing. לְנִבְרָכְנֹהִי, v. 1; and with conj. and suff. of 3 m. sing. וְנִבְרָכְנֹהִי, v. 2.

577. הוֹחֲקֵת, *I was established*; 1 sing. pret. Hophal, from הִקָּח, i. q. Hebr. הִקָּח. The Hebr. conjugation Hophal is used for the Chald. Ittaphal, see Gr. (29). The form here is anomalous, in having — in place of — in the final syllable.

578. הוֹסִיפָתָה, *was added*; 3 f. sing. pret. Hophal, from הִסִּיף, i. q. Hebr. הִסִּיף. The compound Sheva under a non-guttural after a long syllable is not uncommon in Chaldee. Another instance occurs, vi. 22, וְיִסְבֵּר. The same happens in Hebr.: see Ges. Gr. § 10, 2, Rem.

579.—Ver. 37 (34). וְיִסְבֵּרְכֶם, *and extol*; comp. of conj., and 1 part. Pehel of יָרַם, i. q. Hebr.

580. מַעֲבָדֹהִי, *his works*; plur. of m. n. מַעֲבָד, i. q. Hebr. מַעֲשֵׂה, and suff. of 3 m. sing.

581. וְאִרְחָהָה, *and his ways*; comp. of conj., plur. of f. n. אִרְחָה, i. q. Hebr. אִרְחָה, and suff. of 3 m. sing. To אִרְחָה the root is cogn. the Greek ἑρχομαι. Plur. with suff. of 2 m. sing. אִרְחָהָה v. 23.

582. דִּין, *justice*; m. n., i. q. Hebr.

583. בְּגֹדָה, *in pride*; comp. of prep. בְּ, and f. n. גֹּדָה, i. q. Hebr. גֹּדָה is contracted from בְּגָדָה, the root being גָּדָה, *to be raised, elated*.

584. לְהַשְׁפִּילָה, *to abase, cast down*; comp. of prep. לְ, and infin. Aphel of שָׁפַל: see No. 514.

CHAPTER V.

585.—Ver. 1. בִּלְשַׁזְזַר, *Belshazzar*; pr. n., which differs only by one letter from the name, בִּלְשַׁזְזַר, given to Daniel, and probably had the same signification. From vers. 2, 11, 13, 18, 22, it would appear that Belshazzar was the son of Nebuchadnezzar; but this agrees neither with profane history nor with the statements of the prophet Jeremiah, who speaks of Evilmerodach as the successor of Nebuchadnezzar, and who records the prophecy (xxvii. 7) that the Jews and other nations should serve Nebuchadnezzar, and his son, and his son's son, whereas Belshazzar was the last King of Babylon. Nebuchadnezzar, being the grandfather of Belshazzar, may be here spoken of as his father, in the same way that Saul is spoken of as the father of Mephibosheth (II. Sam. ix. 7), though being his grandfather. If we rely on statements of Berosus, adopted by Josephus and Jerome, Belshazzar should be identified with Nabonnedus, a more remote descendant of Nebuchadnezzar; but still there would be a difficulty in reconciling Scripture with profane history, as Berosus states that Nabonnedus was spared by Cyrus. Col. Rawlinson states that he has discovered the true solution of the difficulty in a cuneiform inscription on a clay cylinder, found at Um-queer (the ancient Ur of the Chaldees). His communication will be seen in the "Athenæum" of March 8, 1854.

586. לֶחֶם, *a feast*; c. n., i. q. Hebr. לֶחֶם.

587. אֶלֶף, *a thousand*; also אֶלֶף, num. n., i. q. Hebr. אֶלֶף. Emph. אֶלֶף. Plur. abs. אֶלְפִין, for which we have אֶלְפִים, vii. 10, with the Hebr. termination.

588. הַמֵּרָה, *wine*; emph. of m. n. הִמְרָה, i. q. Hebr. הִמְרָה, derived from הִמְרָה, *to ferment*.

589. שָׁתָה, *drank*; 1 part. Pehal, from שָׁתָה, i. q. Hebr. שָׁתָה. 3 m. plur. fut. Pehal with conj. וְיִשְׁתָּו. Plur. of 1 part. שָׁתָו.

590.—Ver. 2. בְּטַעַם, *in tasting*, i. e. *as he tasted, or drank*; comp. of prep. בְּ, and m. n. טַעַם, No. 95. Some Jewish commentators, giving טַעַם its derived sense, maintain that the meaning here is, "he spoke in the counsel of wine," i. e. he spoke under the influence of his cups, or what the wine suggested; but this is forced, and it is better to understand the word in its literal sense. ἐν τῇ γεύσει τοῦ οἴνου, Theod.

591. לְמִאֲנֵי, *the vessels*; comp. of part. לְ, and מִאֲנֵי, constr. plur. of

m. n. **מָאָן**, which is probably derived from **מָאָן**, *to hold, retain*. Emph. plur. with conj. **וּמָאָנִי**, ver. 23.

592. **חָנְפָהּ**, *brought forth*; 3 m. sing. pret. Aphel, from **חָנַף**, No. 86. 3 m. plur. pret. Aphel **חָנְפָהּ**.

593. **בִּירוּשָׁלַם**, *in Jerusalem*; comp. of prep. **בְּ**, and pr. n. **יְרוּשָׁלַם**, i. q. Hebr. **יְרוּשָׁלַם**.

594. **שְׁנֵי לָתֵי**, *his wives*; comp. of plur. of f. n. **שָׁנָל**, i. q. Hebr., and suff. of 3 m. sing. Another reading is **שְׁנֵי לָתֵי**. With suff. of 2 m. sing. **שְׁנֵי לָתֵי** is derived from **שָׁנָל**, *concupiscere*.

595. **וּלְחֻנָּתָהּ**, *and his concubines*; comp. of conj., plur. of f. n. **לְחֻנָּה**, and suff. of 3 m. sing. With conj. and suff. of 2 m. plur. **וּלְחֻנָּתָהּ**. The root of **לְחֻנָּה** is **לָחַן**, *to be lustful*. Comp. Gr. *λάγνος*.

596.—Ver. 3. **וַהֲבִיאוּ**, *they brought forth*; 3 m. plur. pret. Aphel of **הָבִיא**, No. 323.

597. **וַהֲשִׁימוּ**, *and they drank*; comp. of conj., and **הָשִׁימוּ**, 3 m. plur. pret. Pehal of **שָׁתָה**, No. 588, with **ה** prosthetic; see Gr. (11).

598.—Ver. 4. **וַהֲשִׁימוּ**, *and they praised*; comp. of conj., and 3 m. plur. pret. Pehal of **שָׁבַח**, No. 145.

599. **וַהֲשִׁימוּ**, *wood*; emph. of m. n. **שָׁע**, i. q. Hebr. **שָׁע**, of which it is a softened form, **ש** being changed into **ה**, and **ש** into **ע**.

600.—Ver. 5. **וַהֲשִׁימוּ**, *came forth*. The Keri is **וַהֲשִׁימוּ**, 3 f. plur. Pehal of **הָשִׁימוּ**, No. 86. The Kethibh is the masc., and should be pointed **וַהֲשִׁימוּ**. **וַהֲשִׁימוּ** is comm., which accounts for the different readings.

601. **וַהֲשִׁימוּ**, *and wrote*; comp. of conj., and f. plur. of 1 part. Pehal of **כָּתַב**, i. q. Hebr. **כָּתַב**.

602. **וַהֲשִׁימוּ**, *the lamp, or the chandelier*; emph. of f. n. **נֶבֶרֶשָׁא**, derived from the quadrilateral unus. root **נָבַרֶשׁ**, *to shine*, comp. of **נָבַר** = **נָבַר**, and **נָשׂ**, *fire*. The verb **נָבַרֶשׁ** is used in the Syriac. Buxtorf notices the fanciful derivation of the word given by R. Saadiah, *quasi שְׁתָּה נֶבֶרֶשׁ, lychnuchus filius anni*, that is, a lamp burning for a year.

603. **וַהֲשִׁימוּ**, *the plaster*; emph. of m. n. **בִּירָא**. The root is the unus., **בִּירָא**, *to burn*, the plaster being composed of lime which is macerated by combustion.

604. **וַהֲשִׁימוּ**, *the wall*; m. n., i. q. Hebr. **בְּתֵל**, from unus. root, **בְּתֵל**, *to compress*, perhaps as being made of compressed clay.

605. **וַהֲשִׁימוּ**, *the part*; m. n., i. q. Hebr., derived from the root **פָּסַם**. **פָּסַם** means literally *the extremity*, and **וַהֲשִׁימוּ** probably means merely *the*

hand. τὰς ἀστραγάλους τῆς χειρὸς, Theod. Emph. sing. **מִפָּאָה**, ver. 24.

606.—Ver. 6. **וַהֲשִׁימוּ**, lit. *his splendours*; comp. of plur. of m. n. **וַהֲשִׁימוּ**, No. 193, and suff. of 3 m. sing. With conj. and suff. of 2 m. sing. **וַהֲשִׁימוּ**, ver. 10. The word refers to the king's bright and cheerful countenance. **וַהֲשִׁימוּ**, Theod. **וַהֲשִׁימוּ** is a nom. abs.

607. **וַהֲשִׁימוּ**, *were changed in him*; comp. of 3 m. plur. pret. Pehal of **שָׁנָה**, No. 54, and suff. of 3 m. sing. The use of the suffix with the neuter verb is to be remarked. The same idea is expressed differently, ver. 9, **וַהֲשִׁימוּ**, where **שָׁנָה** is the plur. of 1 part. Pehal.

608. **וַהֲשִׁימוּ**, *and the ligaments of*; comp. of conj., and constr. plur. of m. n. **קָטַר**, *a knot or ligament*, and also figuratively, *a knotty or perplexing question*: see verses 12, 16. Plur. abs. **קָטַרִין**. The root is **קָטַר**, i. q. Hebr. **קָטַר**, *to bind*, in which word are seen the two first radicals of the Latin *catena*.

609. **וַהֲשִׁימוּ**, *his loins*; comp. of m. n. **חָרָץ**, and suff. of 3 m. sing. **חָרָץ** is i. q. as sing. of Hebr. **חָרָץ**, **ל** and **ר** being interchanged, and is used by Onkelos to render the Hebr. **מַחְבִּיטִים**.

610. **וַהֲשִׁימוּ**, *were loosed*; m. plur. of part. Ithpahal of **שָׁרַח**, No. 141.

611. **וַהֲשִׁימוּ**, *and his knees*; comp. of conj., plur. of f. n. **וַהֲשִׁימוּ**, and suff. of 3 m. sing. **וַהֲשִׁימוּ** is written in the Targums **וַהֲשִׁימוּ**, without the prosthetic **ה**; and **וַהֲשִׁימוּ**, by a transposition of letters, is formed from **וַהֲשִׁימוּ**, i. q. Hebr. **וַהֲשִׁימוּ**. The suff. is that of the sing. form: see Gr. (131).

612. **וַהֲשִׁימוּ**, *struck*; fem. plur. of 1 part. Pehal of **נָקַשׁ**, *to knock or strike*. The Hebr. **נָקַשׁ** signifies, *to cast a noose over, ensnare*. **וַהֲשִׁימוּ**, *this against that, against one another*. τὰ γὰρ αὐτοῦ συνεκρατοῦντο, Theod.

613.—Ver. 7. **וַהֲשִׁימוּ**, *shall read*; 3 m. fut. Pehal. from **קָרָא**, No. 328. 1 sing. **וַהֲשִׁימוּ**. 3 m. plur. **וַהֲשִׁימוּ**. Infin. Pehal with prep. **לְקַרְאָהּ**. The sense of *reading, reciting*, which this verb has, is secondary, the primary sense being, *to cry, or speak aloud*.

614. **וַהֲשִׁימוּ**, *writing*; f. n., derived from **כָּתַב**, i. q. Hebr. **כָּתַב**, *to write*. With conj. **וַהֲשִׁימוּ**, ver. 24.

615. **וַהֲשִׁימוּ**, *will show me*; 3 m. sing. fut. Pehal of **וַהֲשִׁימוּ**, No. 8, with suff. of 1 sing.

616. **וַהֲשִׁימוּ**, *purple raiment*; emph. of m. n. **וַהֲשִׁימוּ**, i. q. Hebr. **וַהֲשִׁימוּ**.

for which the Chald. form is used, II. Chron. ii. 6. The origin of the word is uncertain.

617. יִלְבֹּשׁ, *shall put on*; 3 m. fut. Pehal, from לָבַשׁ, i. q. Hebr. לָבַשׁ. 2 m. sing. fut. הִלְבֹּשׁ. The vowel of the final syllable is —, which is common in intransitive verbs.

618. הַמְּנוּכָה, *and a collar*; comp. of conj., and emph. of m. n. הַמְּנוּךְ, *a collar or necklace*. Gr. *μανιάκην*. The vowels are those of the Keri *הַמְּנוּכָה*. Another reading is הַמְּנוּכָה. The word is the same as the Syriac *ܡܢܘܚܐ*, by which רִכְרִי is rendered, Gen. xli. 42. The ח is prosthetic, and the final syllable יָה marks the diminutive. The root מִן is probably connected with the Greek *μην*, indicating the crescent-like shape of the ornament. The radical letters are found in the Latin *monile*, as well as in the Greek *μανιάκην*.

619. צְוֵאֲרָה, *his neck*; comp. of m. n. צְוֵאֲרָה, i. q. Hebr. צְוֵאֲרָה, and suff. of 3 m. sing. With suff. of 2 m. sing. צְוֵאֲרָה.

620. הַשְּׁלִישִׁי, *and (as) third*; comp. of conj., and ord. adj. הַשְּׁלִישִׁי, derived from הִלָּחַץ, i. q. Hebr. שָׁלַשׁ. As the common form of the ord. is הַשְּׁלִישִׁי, and as in the Targums הַשְּׁלִישִׁי, the emph. of הַשְּׁלִישִׁי, which in verses 16, 29, stands for הַשְּׁלִישִׁי here, means the third part, Michaelis thinks the correct interpretation here may be, “and he shall rule over the third part in my kingdom.” The principal objection to this is, that שָׁלַשׁ is always followed by either עַל or בְּ. *ῥίτος ἐν τῇ βασιλείᾳ μου ἄρξει*, Theod. The king's son was second to him in rank and power, and next to the son, or third, was the chief satrap. Hävernick thinks that the form of the ordinal here used is to be distinguished from the common form, and has a peculiar and definite sense, referring to *descent*, or *employment* (here, of course, to the latter). The use by the writer of the common form of the ordinal, הַשְּׁלִישִׁי, ii. 39, is some confirmation of Hävernick's opinion.

621.—Ver. 9. מְתַבְּחִל (was) troubled; part. Ithpahal, from בָּחַל, No. 156.

622. מְשַׁתְּבְּשִׁין, (were) astonished; plur. of part. Ithpahal, from שָׁבַשׁ, unus. in Pehal, properly, *to interweave*; and hence, in Pehal, *to perplex*.

623.—Ver. 10. מְלִכְתָּה, *the queen*; emph. of f. n. מְלִכָּה, i. q. Hebr. The queen here means the queen-mother. The wives of Belshazzar were present at the feast, ver. 2.

624. מְשַׁתְּחִין, *drinking, banqueting*; emph. of f. n. מְשַׁתְּחִין, i. q. Hebr., derived from שָׁחַח, No. 589.

625. עֵלִילָה, *entored*; 3 f. pret. Pehal of עָלַל, No. 101. The second ל is superfluous, as is indicated in the marg. note.

626.—Ver. 11. נְחִירָה, *light, illumination*; f. n., derived from נָחַר, *to shine*.

627. וְשִׁכְלָחָנִי, *and wisdom*; comp. of conj., and f. n. שִׁכְלָחָנִי, derived from שָׁכַל, *to behold, consider*.

[The nominatives נְחִירָה וְשִׁכְלָחָנִי, are to be taken absolutely, “and as to the king thy ancestor Nebuchadnezzar.” This, on account of the accentuation, is better than to suppose an *ἐπὶ νεβουδάδνεζζαρ*, as in the Vulgate and E. V. Theod. does not appear to have noticed the repetition of the nominatives.]

628.—Ver. 12. מְפָשֵׁר, *an interpreter*; 1 part. Pehal of פָּשַׁר; see No. 7. Inf. Pehal with prep. לְ, לְמְפָשֵׁר.

629. מְאֲרִיחָה, *and showing of, discovery of*; comp. of conj., and constr. of f. n. מְאֲרִיחָה, which is properly the inf. Aphel of אָרַח, No. 8.

630. מְאֲרִיחָה, *enigmas, difficult questions*; plur. of f. n. מְאֲרִיחָה, i. q. Hebr. מְאֲרִיחָה, the א being prosthetic. The Hebr. verb אָרַח signifies, *to propose an enigma or parable*. The noun may be derived from this verb, or the verb is perhaps a denom., and the noun may be written מְאֲרִיחָה, from the root אָרַח, *to be sharp*; signifying literally, *an acute or ingenious saying*. Others regard the noun as properly the 2 part. Pehal, from אָרַח, *to hold*, and hence, *to keep secret*. This was the view of Theod., who renders the word *κρατούμενα*.

631. מְשַׁרְיָה, *and of one who solves*; comp. of conj., and 1 part. Pehal of שָׁרָה, or שָׂרָה, No. 141. Inf. Pehal with prep. לְ, לְמְשַׁרְיָה. The noun מְשַׁרְיָה must be understood before מְשַׁרְיָה. The whole sentence may be rendered, “Because that an excellent spirit, and knowledge, and the wisdom of an interpreter of dreams, and a showing of enigmatical sayings, and (the wisdom) of one who solves perplexing questions, have been found in him, in Daniel,” &c. The verb is feminine, though one of the nominatives, מְנַדֵּעַ, is masc. Michaelis thinks that רִנָּה is the only nominative in the sentence, and would render it, “because an excellent spirit, and (a spirit) of knowledge, and of wisdom,” &c.

632. יְהוֹרָה, *let (Daniel) be called*; 3 m. fut. Ithpahal, from יָרָה, No. 328.

633. יִהְיֶה, *he will show*; 3 m. sing. fut. Aphel of הָרָה, No. 8.

634.—Ver. 13. הָעֵל, *was brought*; 3 m. pret. Hophal, from עָלַל, No. 101. 3 m. plur. הָעֵלִי.

[The relative *וְיֵי* after *יְהוָה* may have for its antecedent either *בְּנֵי־אֱלֹהִים*, or *בְּנֵי־אֱדָמָה*. Theod. makes it the latter, *τῆς αἰχμαλωσίας ἧς ἡγάγεον κ. τ. λ.*].

635.—*וְיֵי*, brought away; 3 m. sing. pret. Aphel of *וָיָחַץ*, No. 323.

[The marginal note directs attention to the anomaly of *וְיֵי* being Milhl. The word is otherwise irregular, in having *—* in place of *—* in the first syllable.]

636.—Ver. 14. *וְשָׁמַעַתְּ*, and I have heard; comp. of conj., and 1 sing. pret. Pahal of *שָׁמַעַתְּ*, i. q. Hebr. *שָׁמַעַתְּ*. The Ithpehal is used in the sense of being obedient, vii. 27.

637.—Ver. 16. *תּוֹכֵל*, thou art able. The Keri is *תּוֹכֵל*, 2 m. sing. fut. Pehal of *יָכַל*. The Kethibh is the Hebr. Hophal form, and would be pointed regularly *הַתּוֹכֵל*: see No. 61.

638.—Ver. 17. *הַבֵּה*, give; 2 m. sing. imper. Pehal of *יָחַב*, No. 131.

639. *וְהוֹדִיעֲנָה*, I will make known to him; 1 sing. fut. Aphel of *יָדַעַתְּ*, No. 17, with suff. of 3 m. sing.

640.—Ver. 19. *וְזָעַצַּעַתְּ*, trembling; m. plur. of 1 part. Pehal, from *זָעַעַתְּ*, i. q. Hebr. Cogn. to this verb are *σειώ*, *σεύω*. The Keri is *וְזָעַצַּעַתְּ*; see Parad. F.

641. *וְיִדְחֲלִין*, and fearing; comp. of conj., and m. plur. of 1 part. Pehal of *יָדַחַל*, No. 198.

642. *קָהַל*, killing; 1 part. Pehal of *קָהַל*, No. 87.

643. *מִחָא*, preserving alive; 1 part. Aphel, from *מִחָא*, contracted for *מִחָא*. *מִחָא* is another reading. Theodotion's version, *καὶ ὃν ἐβούλετο αὐτὸν ἐνυπνεῖν*, shows that he regarded *מִחָא* as the part. of *מָחָא*, to strike. Similarly the Vulg., "et quos volebat, pereutiebat." The opposition between *מָרִים* and *מִשְׁפָּל* in the third and fourth clauses of the sentence, requiring a similar opposition between *קָהַל* and *מִחָא* in the first and second, seems decisive against the rendering of Theod. and the Vulg.

644. *מָרִים*, raising up; 1 part. Aphel of *רָם*, No. 579.

645. *מִשְׁפָּל*, depressing; 1 part. Aphel of *שָׁפַל*, No. 586. 2 m. sing. pret. Aphel, *הִשְׁפַּלְתָּ*, ver. 22.

646.—Ver. 20. *רָם*, was lifted up; 2 part. Pehal of *רָם*, No. 579.

647. *וְרוּחָהּ*, and his spirit; comp. of conj., m. n. *רוּחָהּ*, No. 35, and suff. of 3 m. sing.

648. *תְּקַהֵחַת*, was hardened; 3 f. sing. pret. Pehal of *תְּקַהֵחַת*. No. 235.

649. *לְהוֹדִיעַ*, to be proud, to pride; comp. of prep. *לְ*, and infin. Aphel

of *וָדַר*, to act with pride or wantonness, i. q. Hebr. The primary sense of the verb is to ferment, to boil as water. Comp. Gr. *ζέω*.

650. *וְנִחַחַת*, he was cast down, deposed; 3 m. pret. Hophal, from *נִחַחַת*, No. 488.

651. *בְּרִסָּא*, the throne; m. n., i. q. Hebr. *בְּרִסָּא*, *ס* being changed into *רס*. Plur. abs. *בְּרִסָּין*; sing. with suff. of 3 m. sing. *בְּרִסָּיו*, vii. 9.

652. *וְיִקְרָהּ*, and the glory; comp. of conj., and emph. of m. n. *יִקְרָהּ*, No. 26. *וְיִקְרָהּ* is another reading. The reading in the text should be pointed *וְיִקְרָהּ*, and his glory.

653. *וְהִעָדָיוּ*, they caused to pass away, they took away; 3 m. plur. pret. Aphel, from *עָדָה*, No. 129. The 3 m. plur. active is used impersonally.

654.—Ver. 21. *וְשָׁנִי*, he made, or he gave; 3 m. sing. pret. Pehal, from *שָׁנָה*, No. 442. The verb followed by *עִם* signifies to make like to, or equal to, so the translation may be, as in margin of E. V., "he made his heart equal with the beasts." As it is not likely that this would be attributed to Nebuchadnezzar, it may be better to regard *וְשָׁנִי* as used impersonally. *וְשָׁנִי*, the 3 m. plur., the more usual way of expressing the impersonal sense, is another reading. *ἡ καρδία αὐτοῦ μετὰ τῶν θηρίων ἐδόθη*, Theod.

655. *וְעָרְוֵא*, the wild asses; emph. plur. of m. n. *עָרַד*, i. q. Hebr. *עָרַד*.

Ver. 22. [*כִּלְיֶהָבֵל* is here rendered by some, *though*, as in E. V. It is better, however, to retain the usual signification of the phrase, *because*, and the verse may be thus explained:—"Thou hast not humbled thine heart, (which thou shouldst have done) because thou knowest all this."]

656. *וְדַעְתָּ*, thou knowest; 2 m. siog. pret. Pehal, from *יָדַעַתְּ*; see Gr. (40).

657.—Ver. 23. *וְהִתְרַמְּמַתְּ*, thou hast lifted thyself up; 2 m. sing. pret. Ithpolal, from *רָם*, No. 579; both the conjugation and manner of inflexion are Hebr.

658. *נְשַׁמְתָּהּ*, thy breath, or, life; comp. of f. n. *נְשַׁמָּה*, i. q. Hebr. *נְשַׁמָּה*, and suff. of 2 m. sing.

[It is to be observed that the relative *וְיֵי* is understood before *כִּלְיֵיהֶן*, "and whose are all thy ways," i. e. on whom depend all thy undertakings.]

659.—Ver. 24. *וְשָׁלַחַתְּ*, (was) sent; 2 part. Pehal of *שָׁלַחַתְּ*, No. 314.

660. *וְרָשָׁם*, (was) written; 2 part. Pehal of *רָשַׁם*, i. q. Hebr. *רָשַׁם*, to write.

661.—Ver. 25. *מִנְּבָא*, numbered; 2 part. Pehal of *מָנָה* or *מִנָּה*, No. 152.

662. תָּקַל, *weighed*; 2 part. Pehal of תָּקַל, i. q. Hebr. שָׁקַל, *to weigh*. Regularly the part. would be תָּקַל.

663. וּפָרְסִין, *and divided*; comp. of conj., and m. plur. of 1 part. Pehal of פָּרַס, i. q. Hebr. פָּרַס, *to divide*. The plur. masc. of the active part. is used impersonally for the sing. of the passive, according to the common idiom. The pass. sing. פָּרַס is used in ver. 28 as identical in meaning. Theod., doubtless lest perplexity should arise from the different forms of the word, represented each in Greek characters by the same word, *φάρεν*. The word פָּרְסִין also signifies Persians, and some think that it refers both to the division of the kingdom, and to the Persians, who subverted it. "In voce פָּרְסִין *ὑραίνε* occurrit, non enim *dividendi* solum significatum obtinet, sed et ad *Persas*, excidii Babylonici auctores alluditur."—Glass, Phil. Sacr., vol. i. p. 1321.

664.—Ver. 26. וְהִשְׁלֵמָה *and hath finished it*; comp. of conj., 3 m. sing. pret. Aphel, from שָׁלַם, *to finish*, and suff. of 3 f. sing. The Hebr. שָׁלַם is neuter in signification, meaning *to be complete, secure*.

665.—Ver. 27. תִּתְּקַלְהָ, *thou art weighed*; 2 m. sing. (Hebr. infl.) of tense Pehil of תָּקַל, No. 662.

666. בְּמֵאֻנָּיָא, *in the balance, or, scales*; comp. of prep. בְּ, and emph. of dual n. מֵאֻנָּיָא, i. q. Hebr. מֵאֻנָּים. The Hebr. root is מָאָן, *to weigh*. For a similar figure to that in the text, comp. Job, xxxi. 6.

667. וְהִשְׁתַּכַּחַתָּ, *and thou art found*; comp. of conj., and 2 m. sing. Ithpahal of שָׁכַח, No. 157.

668. חֲסִיר, *deficient, wanting in weight*; adj. of which the corresponding verb does not occur in Biblical Chaldee. The Hebr. verb חָסַר signifies *to be deficient*.

669.—Ver. 28. פָּרְסִים, *is divided*; 3 f. sing. of tense Pehil of פָּרַס, No. 663.

670. וְנִיחִיבָתָּ, *and is given*; comp. of conj., and 3 f. sing. of tense Pehil of יָחַב, No. 131.

671. לְמֵדִי, *to the Mede*; comp. of prep. לְ, and gent. adj. מֵדִי. The same word is the name of the country Media. By the Mede is designated Darius, or the n. may be collective.

672. וּפָרְסִים, *and the Persian*; comp. of conj., and gent. adj. פָּרְסִים, in pause פָּרַס. The name of the country is the same. By the Persian is designated Cyrus, the uncle of Darius, if the noun be not collective.

673.—Ver. 29. וְהִלְבִּישׁוּ, *and they arrayed, or that they should array*;

comp. of conj., and 3 m. plur. pret. Aphel of לָבַשׁ, No. 617. The plural is used impersonally for the sing. passive.

674.—Ver. 30. קָטִיל, *(was) slain*; 2 part. Pehil of קָטַל, No. 87.

675. וְיִתְקַדְּדוּ, *and (that) they should make proclamation*; comp. of conj., 3 m. plur. pret. Aphel of קָדַד; see No. 327. The plural is used impersonally.

676.—Ver. 31 (VI. 1). וְדָרְיוֹשׁ, *and Darius*; comp. of conj., and prop. n. דָּרְיוֹשׁ. Gesenius thinks the name to be of Persic origin. This Darius was the same as Cyaxares II., of profane history, the son and successor of Astyages, who was the same as Ahasuerus: see ch. ix. 1.

677. מְדָיָא, *the Medes*; emph. of מְדִי, No. 671. The Keri is מְדָאָה.

678. קָבַל, *took*; 3 m. sing. pret. Pehal of קָבַל, No. 28.

[פְּכָר וְנִי, literally, "as the son of sixty-two years," i. e. according to a well-known idiom which is found also in the Hebr., "being sixty-two years old."]

679. שְׁנֵינִי, *years*; irreg. plur. of f. n. שְׁנָה, i. q. Hebr. שָׁנָה.

680. וְתִרְבֵּיתִין, *and two*; comp. of conj., and fem. num., i. q. Hebr. שְׁנֵינִי. The masc. is תִּרְבִּין.

CHAPTER VI.

681.—Ver. 1.* מֵאָה, *an hundred*; num. n., i. q. Hebr. מֵאָה. The dual מֵאָהִין occurs Ezr. vi. 17.

682. וְעֶשְׂרִין, *and twenty*; comp. of conj., and plur. of num. n. עֶשֶׂר, *ten*.

683.—Ver. 2. וְעָלָא, *and over*; comp. of conj., and prep. עָלָא, in the Targums עֲלִיא, which, followed by כֵּן, has the same sign. as עָל.

684. סְרָכִין, *presidents*; plur. of m. n. סָרַח. The word does not occur in Bibl. Chald., except in this chapter. It may be connected with the Hebr. שָׂר, the כ being formative. Plur. emph. סְרָכִיָא, ver. 13. Plur. constr. סְרָכִי, ver. 7.

685. מְעַטָא, *account*; emph. of m. n. מְעַט, No. 95.

686. נִזָּן, *injured, wronged*; 1 part. Pehal of נָזַן, *to suffer injury, or loss*. *ἔπαυ ὁ βασιλεὺς μὴ ἐνοχλεῖται*, Theod.

687.—Ver. 3. מְרַנְנָא, *preferred*, E. V., or rather *pre-eminent*; part. Ithpahal, from נָצַח, i. q. Hebr. נָצַח, *to conquer, surpass*.

* In some editions the sixth chapter commences with what in the E. V. is ver. 31 of the fifth chapter. The verses are numbered here as in the E. V.

688. עָשִׂיר, *thought, purposed*; 3 m. sing. pret. Pehal (see Gr. (44)) of verb, i. q. Hebr. עָשָׂר.

689. לְחַקְמִיתָהּ, *to appoint him*; comp. of prep. לְ, infin. Aphel of קָיַם, No. 130, and suff. of 3 m. sing.

690.—Ver. 4. עָלָה, *a pretext, or grounds of accusation*; f. n., i. q. Syr. ܥܠܐ.

691. מִצֵּד, *in reference to, in connexion with*; comp. of prep. בֵּן, and m. n. צֵד, i. q. Hebr., *a side or part*.

692. וְשִׁחִיתָהּ, *and fault, wrong-dealing*; f. n., derived from שִׁחָה: see No. 50.

693. בְּחִיפִין, *faithful*; see No. 284.

694.—Ver. 5. בְּדָר, *in the law, or in the religion*; comp. of prep. בְּ, and f. n. דָּר, No. 48.

695. Ver. 6. חֲרָגְשׁוּ, *came tumultuously*; 3 m. plur. pret. Aphel, from רָגַשׁ, i. q. Hebr. רָגַשׁ, *to be tumultuous*.

696.—Ver. 7. אִתְּצִיעֻם, *have consulted together*; 3 m. plur. pret. Ith-pahel, from יָעַצ, i. q. Hebr. יָעָץ, *to consult*.

697. לְקַיְמָהּ, *to establish*; comp. of prep. לְ, and infin. Pahal of קָיַם, No. 130.

698. הָקִים, *a statute*; m. n., derived from קָיַם. With conj. וְהָקִים, ver. 15. The clause 'וְהָקִים הַמֶּלֶךְ is commonly explained as in the E. V., *to establish a royal statute*: מֶלֶךְ being regarded as the gen. But the fact that הָקִים has the distinctive accent Pashta shows that the Masorets took a different view of the connexion of the words. The correct rendering probably is, *that the king may establish a statute*. This, too, accords better with the following verse.

699. וְיִלְחַקְכֶּהָ, *and to ratify*; comp. of conj., prep. לְ, and infin. Pahal of חָקַק, No. 235.

700. אִסָּר, *an interdict*; m. n., properly signifying *a chain or bond*, from אָסַר, i. q. Hebr. אָסַר, *to bind*. אִסָּר, *to bind*, signifies *to forbid* in the Rabbinical writings, as וְהִתִּיר, *to loose*, signifies *to allow, or permit*. Emph. אִסָּרָהּ, ver. 8; with conj. וְאִסָּרָהּ, ver. 9.

701. בְּעֵי, *a petition*; f. n., derived from בָּעָה, No. 88. With suff. of 3 m. sing. בְּעֵיָהּ, ver. 13.

702. לְבֵי, *into the pit or den*; comp. of prep. לְ, and m. n. בֵּי apparently i. q. Hebr. בֵּי, *a pit*. The Hebr. verb בָּב means *to cut, dig*. Emph. with prep. לְ, לְבֵבָהּ, ver. 16.

703. אֲרִיֹּתָא, *lions*; emph. plur. of c. n. אֲרִי, i. q. Hebr. Plur. abs. אֲרִיִּים, as if from sing. אֲרִי. Sing. with כִּי, אֲרִיִּי, vii. 4.

704.—Ver. 8. וְחָשַׁם, *and write, i. e. order to be written*; comp. of conj., and 2 m. sing. fut. Pehal of חָשַׁם, No. 660. 2 m. sing. pret. Pehal וְחָשַׁמְתָּ, ver. 12.

705. לְחַשְׁנָהּ, (*which is not*) *to be changed, lit. to change*; comp. of prop. לְ, and infin. Aphel of חָשַׁם, No. 54. Ahasuerus says, Esth., viii. 8, that "the writing which is written in the king's name, and sealed with the king's ring, may no man reverse." See also Esth. i. 19.

706. בְּדָרָה, *according to the law*; comp. of בְּ, and constr. of f. n. דָּר, No. 48.

707. תִּעָדָהּ, *shall pass away, i. e. be abrogated*; 3 f. sing. fut. Pehal, from עָדָה, No. 129.

708.—Ver. 10. וְכַיִּין, *and the windows*; comp. of conj., and plur. of m. n. כַּיִּין. The root כַּיִּין, which is unus., had probably the signification of *cutting out, excavating*. Comp. the Latin *carus*, and the cogn. verbs in Hebr. כָּחַב, כָּחַב, כָּחַב.

709. פְּתִיחֵן, (*were*) *open*; f. plur. of 2 part. Pehal of פָּתַח, *to open*, i. q. Hebr. פָּתַח. The 3 m. plur. פְּתִיחוֹ of the tense Pehil occurs vii. 10.

710. בְּעֵלִיחָהּ, *in his upper chamber*; comp. of prep. בְּ, f. n. עֵלִי, and suff. of 3 m. sing. עֵלִיָּהּ i. q. Hebr. עֵלִיָּהּ means the upper part of a house, Gr. *ὑπερφύων*.

711. כְּנֵר, *towards*; prep., i. q. Hebr. In Solomon's prayer, I. Kings, viii. 48, it is prescribed to the Jews, when in strange lands, to pray towards their land, that is, with the face turned towards Jerusalem.

712. בָּרָהּ, (*was*) *kneeling*; 1 part. Pehal of בָּרַךְ, No. 120. The pret. Pahal has the same form, but would signify *he blessed*: see iv. 34 (31).

713. בְּרִכְוֵי, *his knees*; comp. of plur. of m. n. בְּרִיךְ, i. q. Hebr., and suff. of 3 m. sing.

714. וְיַמְצִילָהּ, *and making supplication*; comp. of conj., and 1 part. Pahal, from יָצַל, unus. in Pehal.

715. מִן הַקִּדְמָה, *former time*; constr. of f. n. הַקִּדְמָה, i. q. Hebr. מִן הַקִּדְמָה, *from the time before this*, i. e. as in E. V., *afortetime*. מִן הַקִּדְמָה, perhaps, signifies here, as well as in ii. 40, *as, in the same way as*, but some give the expression here its causal sense: "he prayed because he was wont to do so," &c.

716.—Ver. 11. וּבְמִתְחַנֵּן, *and making supplication*; comp. of conj., and part. Ithpahal of חָנַן, No. 54.

717.—Ver. 12. תְּלִיתִין, *thirty*; plur. of num. תְּלִית, *three*, i. q. Hebr. שלש.

718.—Ver. 14. בַּאֲשׁ, *it was displeasing*; 3 m. sing. pret. Pehal of verb, i. q. Hebr. בָּאֵשׁ, which means literally, *to smell ill*. Cogn. to this word is the Germ. *böse*, whence comes our *base*. The rendering of Theod. here is *ὁ βασιλεὺς ἐλυπήθη*; but בַּאֲשׁ is impers., and מְלָכָא is a nom. abs.

719. בֶּל, (*his*) *heart*; m. n., signifying *the heart, mind*, from בָּלַח, *to be troubled, moved by cares*. The expression שׂוֹם בֶּל עַל corresponds to the Hebr. שׂוֹם לֵב אֶל, and signifies *to turn the mind to, be anxious about anything*.

720. מַעְלִי, *the setting*; constr. plur. of m. n. מַעַל, which is derived from עָלָה, No. 155, and signifies literally, *the coming in*. The sun setting is regarded as a traveller coming into his place of rest. Buxtorf (Lex., p. 1613) considers מַעְלִי to be the infin. Pehal of עָלָה, with ' paragogic.

721. שֶׁמֶשׁ, *the sun*; emph. of c. n. שֶׁמֶשׁ, i. q. Hebr.

722. מִשְׁתַּדֵּר, (*was*) *exerting himself*; part. Ithpahal, from שָׁדַר. The word occurs only here, and corresponds to שָׁדַר in the Rabbinical writings, with the ר softened into ל.

723.—Ver. 15. יָדַע, *know thou*; 2 m. sing. imper. Pehal, from יָדַע, No. 19.

724.—Ver. 16. בְּתִדְרֵא, *continually, literally, in perpetuity*; comp. of prep. בְּ, and f. n. תִּדְרֵא, which is derived from דָּוַר, *to dwell, remain*, No. 481.

725.—Ver. 17. וַחֲבִיתָהּ, *and (a stone) was brought*; comp. of conj., and 3 f. sing. pret. Hophal, from אָתַח: see No. 368.

726. וְשָׁמַר, *and was placed*; comp. of conj., and 3 f. sing. of tense formed from the Hebr. Pahal part. of שָׁמַר, No. 22.

727. וַחֲתֹמָהּ, *and sealed it*; comp. of conj., 3 m. sing. pret. Pehal of חָתַם, i. q. Hebr. חָתַם, *to seal*, and suff. of 3 f. sing.

728. בְּעִזָּתָהּ, *with his seal*; comp. of prep. בְּ, f. n. עִזָּא, *a signet ring*, and suff. of 3 m. sing. For the word which follows, וּבְעִזָּתָהּ, comp. of conj., and the constr. form of the sing., there is a various reading, וּבְעִזָּתָהּ, according to which the noun is plur. If the sing. be the correct reading, it is used distributively, *with the seal of each of the nobles*.

729. צָבַר, *the purpose*; f. n., derived from צָבַח, No. 512. The noun signifies properly, *inclination, desire*, and hence, what one desires or purposes to do. Gesenius regards it as simply meaning, *the thing or matter*, as the Syr. *ḥabṣ*. *ἄπορ μὴ ἀλλοιωθῇ πρῶγμα ἐν τῷ Δανιήλ*, Theod. The stone was sealed with the seal of the king, lest the nobles might put Daniel to death, and with the seals of the nobles, lest the king, who had given his consent reluctantly, should release him.

730.—Ver. 18. לְחִיכָלָהּ, *to his palace*; comp. of prep. לְ, m. n. חִיכָל, No. 458, and suff. of 3 m. sing.

731. בָּיַת, *and passed the night*; comp. of conj., and 3 m. sing. pret. Pehal of בָּיַת, *to tarry, pass the night*. בֵּית, *a house*, is by some derived from this verb.

732. מְנוּחָה, (*in*) *fasting*; f. n., derived from מָנוַח, i. q. Hebr. מְנוּחָה, *to fast*. The prep. בְּ may be understood, or the noun may be used adverbially.

733. וְדִרְחָן, *and musical instruments*, E. V.; comp. of conj., and plur. of f. n. דִּרְחָן. The meaning of the noun is not certain. The rendering of the E. V., *instruments of music*, agrees with the view of the Jewish commentators. Rosenmüller notices, in opposition to this interpretation, that the verb דָּרַח, from which the noun is derived, signifies, not simply *to strike*, but rather *to push, or impel to ruin*. The rendering of Theod., *ἐδέσματα*, agreeing with that of the Peschito, *ἰνδύματα*, seems to be quite arbitrary. Gesenius, Fürst, and Hävernick, interpret the word, *concubines*. This agrees best with the use of the verb עָלָה, which is always applied to the introduction of *persons*.

734. וְשִׁנָּתָהּ, *and his sleep*; comp. of conj., and f. n., שִׁנָּא, or שִׁנָּת, i. q. Hebr. שִׁנָּה, with suff. of 3 m. sing.

735. נָדַד, *fled*; 3 f. sing. pret. Pehal of נָדַד, i. q. Hebr. נָדַד.

736.—Ver. 19. בְּשַׁפְּרָא, *at the dawn*; comp. of prep. בְּ, and m. n. שַׁפְּרָא, a reduplicated form, derived from שָׁפַר, No. 450.

737. בְּנִגְחָא, *in the morning, literally, in the light*; comp. of prep. בְּ, and emph. of m. n. נִגְחָא, *light*, derived from נָגַח, *to shine*.

738. וּבְהִסְתַּחֲזָהּ, *and in haste*; comp. of conj., prep. בְּ, and infin. Ithpahal of הִסְתַּחֲזָהּ: see No. 156.

739.—Ver. 20. וּבְמִקְרָבָהּ, *and as he drew near*; comp. of conj., part. בְּ, infin. Pehal of קָרַב, No. 356, and suff. of 3 m. sing.

740. עֲצִיב, *distressed, sad*; 2 part. Pehal of עָצַב, i. q. Hebr. עָצַב, *to labour, be distressed*.

741. וְיָרִידָהּ, *he cried*; 3 m. sing. pret. Pehal (see Gr. 26) of verb, i. q. Hebr. יָרָדָהּ.

742. וְיָכֹל, *is he able*; comp. of interrog. יָכָן (pointed יָ before וְ), and 3 m. sing. pret. of יָכַל, No. 61.

743.—Ver. 21. מָלַל, *said*; 3 m. sing. pret. Pehal of מָלַל: see No. 12.

744.—Ver. 22. וַיִּסְבֵּר, *and has shut*; comp. of conj., and 3 m. sing. pret. Pehal of סָבַר, i. q. Hebr. סָבַר. With respect to the Chateph under the first letter of the verb, see No. 578.

745. וַיְהָרֵגוּנִי, *they destroyed me*; comp. of 3 m. plur. pret. Pehal of הָרַג (see No. 414), and suff. of 1 sing. From this verb is derived the f. n. חֲבֻלָּה, *hurt, injury*, which occurs in this verse.

746. וְזָכָה, *purity, innocence*; f. n., derived from the Hebr. וָזָח, i. q. וָזָח, *to be pure*.

747. וְאֵלָּהּ, *and also*; comp. of conj., and partic. אֵלָּהּ, i. q. Hebr.

748. Ver. 23. וַיִּשְׂמַח, *was glad*, E. V.; 3 m. sing. pret. Pehal of verb, cogn. to שָׂח. The clause is rendered by Theod., τότε ὁ βασιλεὺς πολὺ ἡγαθόθυγον ἐπ' αὐτῷ, and similarly in the E. V.: "Then was the king exceedingly glad for him," מְלִכָּא being regarded as the nom. to the verb, and וְיִלְלוּהוּ being referred to Daniel. As מְלִכָּא has the distinctive Rebhia, it may be better, with Rosenm., to regard it as a nom. abs., and to construe the verb impersonally, referring וְיִלְלוּהוּ to the king. "Then as to the king, it was very joyous with him." This view is strongly confirmed by the form of expression in ver. 15, to which that in this verse is apparently similar.

749. וַיַּחֲסִיחֵהוּ, *to cause to ascend, take up*; comp. of conj., and infin. Aphel of חָסַק, No. 401. וַיִּרְסֵק, *and he was brought up*, is 3 m. sing. pret. Hophal of the same verb, with the conj.

750. וַיִּתְּכֵהּ, *he trusted*; 3 m. sing. pret. Aphel of תָּכַן, No. 284.

751.—Ver. 24. וַיִּבְרְאוּהוּ, *their sons*; comp. of plur. of בָּרָא (see No. 159), and suff. of 3 m. plur.

752. וּבְנֵיהֶן, *and their wives*; comp. of conj., plur. of f. n. אִתָּא, i. q. Hebr. אִתָּהּ, and suff. of 3 m. plur. The abs. plur. of אִתָּא is אִתָּיָהּ; the constr. plur. אִתָּיָהּ. To illustrate the severity of Darius, Rosenm. refers to Ammianus Marcellinus, lib. xxiii. 8, § 81, who, speaking of the rigour of the laws of the Persians, says that it was in accordance with them that "ob noxam unius, omnis propinquitās perit." See also the references in E. V., and the narrative in Herodotus, iii. 119.

753. וַיָּבִיאוּהוּ, *they reached*; 3 m. plur. pret. Pehal of בָּאוּ, No. 474.

754. וְלִתְּמוֹתָיִם, *to the bottom*; comp. of prep. לְ, and f. n. תְּמוֹתָיִם, *the bottom, lowest part*, derived from תָּמַר, *the earth*.

755. וּבְרִיחֵיהֶן, *their bones*; comp. of plur. of m. n. בָּרָח, i. q. Hebr., and suff. of 3 m. plur.

756. וַיִּחְדָּקוּ, *they broke in pieces*; 3 m. plur. pret. Aphel, from חָדַק, No. 217.

757.—Ver. 27. וַיִּצָּל, *and rescues*; comp. of conj., and 1 part. Aphel, from צָלַל, No. 443.

758.—Ver. 28. בְּיוֹשֶׁבֶת, *Cyrus*; pr. n. The word is Persian, the first syllable signifying *the sun*. The שׁ is a termination, as in בְּיוֹשֶׁבֶת.

759. וּפָרְסִיָּה, *the Persian*; emph. of gent. n. פָּרְסִי, derived from פָּרַס, No. 672.

CHAPTER VII.

760.—Ver. 1. בְּשָׁנָה, *in the year*; comp. of prep. בְּ, and constr. of f. n. שָׁנָה, No. 679: see Gr. (205).

761.—Ver. 2. וַיִּרְאֵהוּ, *and behold*; comp. of conj., and interj. וַיִּרְאֵהוּ, which is, perhaps, formed by transposition from the 2 m. plur. imper. Kal of the Hebr. verb רָאָה. In ii. 31, and elsewhere, it has the form וַיִּרְאֵהוּ, the ר being softened into ל: see No. 189.

762. מִבְּרִיחָהּ, *bursting forth*; f. plur. of 1 part. Aphel of בָּרַח, i. q. Hebr.

763. וּלְיָמָהּ, *on the sea*; comp. of prep. לְ, and emph. of m. n. יָם, i. q. Hebr.

764. רְבֵּאָה, *great*; emph. of adj. רָב: see No. 63.

765.—Ver. 3. וַיִּרְוּהוּ, *beasts*; plur. of f. n. רִוְיָהּ, No. 239.

766. וַיִּשְׁתַּבְּחוּ, *diverse, different*; f. plur. of 1 part. Pehal of שָׁבַח, No. 54. וַיִּשְׁתַּבְּחוּ, f. sing. of same, ver. 19. וַיִּשְׁתַּבְּחָהּ, 3 f. sing. fut. Pehal, ver. 23. וַיִּשְׁתַּבְּחוּ, 3 m. sing. fut. Pehal, ver. 24. In the sense of *being different*, the verb is followed by כֵּן.

767.—Ver. 4. וַיִּהְיֶה, *the first*; emph. of f. sing. of הָיָה, used for the first ord. adj., derived from הָיָה: see No. 29. וַיִּהְיֶה, emph. of f. plur., ver. 8. וַיִּהְיֶה, emph. of m. plur., ver. 24.

768. וּבְנֵינָהּ, *and wings*; comp. of conj., and plur. of m. n. בָּנָהּ in Hebr. means *the back*, and from this it comes to mean any surface, and thence *the side*. From the latter sense is derived that of wing. בְּנֵינָהּ.

which occurs in this verse, should either be pointed בָּפִיָּה, being the emph. plur. בָּפִיָּה, with the suff. of 3 f. sing., which displaces the נ following י, or בָּפִיָּה, the plur., with the Syriac form of suff. of 3 f. sing. הִיָּה. The Keri is בָּפִיָּה, the sing. with the common form of suff. of 3 f. sing. With this reading the sing. noun is joined with a plur. verb.

769. מְרִיטוֹ, *were plucked*; 3 m. plur. of tense Pehil, from מָרַט, i. q. Hebr. מָרַט. The plucking of the wings of the first beast refers to the conquest of the Chaldeans by the Medes and Persians, whereby their power and cruelty were repressed.

770. וַתִּלָּחַץ, *and was lifted up*; comp. of conj., and 3 f. sing. of tense Pehil of נָסַח, No. 564.

771. וַתִּקְיָם, *and was made to stand*; 3 f. sing. pret. of an anomalous conjugation, the form of which is partly analogous to that of the Chald. Aphel, and partly to that of the Hebr. Hophal. By the beast's being made to walk as a man, and having a man's heart given to it, it is implied that the Chaldeans are compelled to act with humanity and reason.

772.—Ver. 5. וַתִּנְקַח, *second*; fem. of ord. adj. הִנְיָן, derived from הִנְיָן: see No. 32.

773. כְּמִיָּה, *like*; fem. of 1 part. of דָּמָה, No. 416.

774. לְדִב, *to a bear*; comp. of prep. לְ, and m. n. דִּב, *a bear*, i. q. Hebr., derived from דָּבַב, *to walk slowly*.

775. וְלִשְׂמֵר, *and to (one) side*; comp. of conj., prep. לְ, and m. n. שְׂמֵר, *a side*. שְׂמֵר is the reading of many MSS. Many also have סְמֵר, which is the form of the word in the Targuma. If the Kethibh וְלִקְיָם be the correct reading, לְ must be the mark of the accus.

776. וַתִּקְיָם, *it raised*; 3 f. sing. pret. Aphel of קָם; but another, and probably the correct reading, is וַתִּקְיָם, as in the last verse. By the beast's being raised up on one side, some suppose that nothing more is implied than that the second kingdom (that of the Medes and Persians) was situated on one side of the first, the Babylonians. Hävernick thinks the meaning to be that the bear raised itself on one side higher than on the other, in an attitude of assault. *eis μέγας ἐν ἐσρόθη* is the version of Theod., for the exposition of which by Theodoret see Rosenmüller's note on the passage.

777. עֲלֵצִים, *ribs*; plur. of f. n. עֲלֵצ, i. q. Hebr. עֲלֵצ. This is the common explanation of the word, and the three ribs are supposed to designate the three kingdoms, the Median, Persian, and Babylonian, united

under the sway of Cyrus. Hävernick, however, contends that the rendering, *ribs*, is neither suitable to the present passage, nor in accordance with the proper signification of עֲלֵצ, which is not *rib*, but *side*. *Sides* in the mouth, he thinks, mean jaw-teeth, and by the three jaw-teeth he supposes the three subject kingdoms are symbolized, if *three* be not used for a round number. *τρεῖς πλευραὶ ἐν τῷ στόματι αὐτῆς*, Theod.

778. בְּפִמּוֹ, *in its mouth*; comp. of prep. בְּ, m. n. פִּם, No. 558, and suff. of 3 f. sing.

779. בֵּין, *between*; prep., i. q. Hebr.

780. שְׁנֵיהָ, *its teeth*; comp. of dual of c. u. שֵׁן, i. q. Hebr., and suff. of 3 f. sing. The Keri is שְׁנֵיהָ. See No. 768.

781. קוּמִי, *arise thou*; 2 f. sing. imper. Pehal of קָם.

782. אֲכָלִי, *eat thou*; 2 f. sing. imper. Pehal of אָכַל, No. 357.

783.—Ver. 6. בְּנִמְרָה, *as a leopard*; comp. of part. בְּ, and m. n. נִמְרָה, i. q. Hebr. נִמְרָה. The animal is so called from its spots. Compare the Syriac verb נִמְרָה, *to variegate*. By the leopard is symbolized Alexander the Great.

784. בְּפִיָּה, *its back*; comp. of plur. of m. בֵּב, i. q. Hebr. and Syriac form of suff. of 3 f. sing.: see No. 768.

785. לְחַיּוֹתָא, *to the beast*; comp. of prep. לְ, and emph. sing. of חַיּוֹתָא, No. 239. By the four heads of the beast some think that Alexander's four generals, Ptolemy, Seleucus, Philip, and Antigonus, who afterwards were his successors, are symbolized. Hävernick, however, supposes that the reference is to the four divisions of his empire.

786.—Ver. 7. דְּחִילָהּ, *terrible*; f. of דְּחִיל, 2 part. Pehal of דָּחַל: see No. 198.

787. וַיִּמְצָנִי, *and strong*; comp. of conj., and f. adj., which is derived from מָצָן, unus. in Hebr., but in the Arab. signifying *to be strong*. The rendering of Theod., *ἐξουαβον*, which agrees with that in the E. V., *terrible*, is inaccurate.

788. וַיִּפְדָּקוּ, *and breaking in pieces*; comp. of conj., and f. sing. of 1 part. Aphel of פָּדַק, No. 217.

789. וְשְׂאֵרָא, *and the residue*; comp. of conj., and emph. of m. n. שְׂאֵרָא, i. q. Hebr.

790. בְּרַגְלֵיהֶם, *with its feet*; comp. of prep. בְּ, plur. of רֶגֶל, No. 210, and suff. of 3 f. sing.: see No. 768.

791. רַפְסָהּ, *trampling*; f. sing. of 1 part. Pehal of רָפַס, i. q. Hebr. רָפַס.

792. מִשְׁנִיחַ, *diverse*; f. of 1 part. Pahal of שָׁנָה, No. 768.

793. הַדְּבִירָה, *before it*; comp. of plur. of דָּבַר, see No. 29, and suff. of 3 f. sing. הַדְּבִירָה is another reading.

794. הַקְּרָנִים, *and horns*; comp. of conj., and dual of f. n. קָרַן, No. 337. הַקְּרָנִים, *emph. plur.*, with prep. בְּ, ver. 8. The fourth beast, diverse from the others, with ten horns, is, according to most Christian interpreters, the Roman Empire. Many, however, regard it as symbolizing the kingdom of the successors of Alexander: see No. 253.

795.—Ver. 8. מִשְׁתַּכֵּל, *considering*; part. Ithpahal, from שָׁכַל, i. q. Hebr. שָׁכַל: see No. 627. It is followed by the prep. בְּ.

796. זָעִירָה, *little*; f. of adj. זָעִיר, i. q. Hebr.

797. בִּינְיָהוֹן, *in the midst of them*. The Keri is בִּינְיָהוֹן, comp. of prep. בֵּין, No. 779, and plur. suff. of 3 f. plur. The suff. in the Kethibh should be pointed יוֹהֵן, the 3 m. plur. As הָרֶן is comm., either reading might be admitted.

798. אֶתְעַקְרוּ, *were plucked up*. The Keri is אֶתְעַקְרוּ, 3 f. plur. pret. Ithpahal, from עָקַר, i. q. Hebr. עָקַר. The last syllable of the Kethibh should be pointed רָה, as the termination of 3 m. plur. Either reading might be allowed.

799. מְסַלֵּל, *speaking*; 1 part. Pahal of מָלַל, No. 743, written מְסַלֵּל, ver. 20. The fem. מְסַלֵּלָה occurs ver. 11, and the 3 m. sing. fut. Pahal מְסַלֵּל, ver. 25.

800.—Ver. 9. רָמְיוּ, *they set, or placed*; 3 m. plur. pret. Pahal of רָמָה, No. 349. The active is used impersonally for the passive. The E. V. here is, “until the thrones were cast down,” which seems at first most in accordance with the use of the verb רָמָה: see iii. 6, 15, 20, 21, 24; vi. 17. According to this explanation of the word, the meaning would be, “until the kingdoms represented by the four animals were destroyed;” but this, as Rosenm. observes, would be an anticipation of the interpretation of the dream. רָמָה, like the Hebr. רָמָה, signifies *to place, settle*, as well as *to cast*, and the meaning here most probably is, “until the thrones, or seats, were placed,” that is, those for the attendant ministers of the Ancient of Days.

801. זָעִירָה, *and the Ancient (of Days)*; comp. of conj., and adj., i. q. Hebr., derived from עָרַק, *to be removed*, and thence, *to be ancient*. The Ancient of Days is, of course, a designation of God, like הָשֵׁב הָיָה, Ps. lv. 19.

802. יָרַב, *sat*; 3 m. sing. Pret. Pahal of verb, i. q. Hebr. יָשַׁב.

803. בְּחִלָּה, *as snow*; comp. of conj. בְּ, and m. n. חִלָּה, i. q. Hebr. שָׁלֵג.

804. רֻחָר, *white*; adj., derived from רָחַר, *to be white*. The adj. agrees with חִלָּה, as is shown by the accent Munaeh: “and his garment was like white snow;” so that the rendering of Theod., τὸ ἔνδυμα αὐτοῦ ὡσεὶ χιὼν λευκόν, with which the E. V. agrees, is not accurate, at least if the neccentuation be regarded as authoritative.

805. בְּעֵמָר, *as wool*; comp. of conj. בְּ, before עֵמָר, and m. n. עֵמָר, i. q. Hebr. עֵמָר.

806. נְקָה, *pure*; adj., derived from נָקָה, i. q. Hebr. נָקָה, *to be pure*. The adj. agrees with עֵמָר.

807. שְׂבִיבִין, *flames*; plur. of m. n. שְׂבִיב, No. 403.

808. בְּלִלְוֵי, *its wheels*; comp. of plur. of m. n. בְּלִיל, i. q. Hebr., and suff. of 3 m. sing. Plur. abs. of בְּלִיל, בְּלִלִין.

809. דָּלֵק, *burning*; 1 part. Pahal of דָּלַק, i. q. Hebr. דָּלַק, *to burn*.

810.—Ver. 10. נָהָר, *a river*; m. n. i. q. Hebr. נָהָר. The emph. form in Ezra designates the Euphrates, κατ' ἑξοχῆν.

811. בָּנָה, *flowed*; 1 part. Pahal of בָּנָה, *to flow*. ἔλλκεν, the rendering of Theod., arose from the fact that the verb in the Targuma translates the Hebr. verb מָשַׁךְ, *to draw*.

812. וְנָפְתָה, *and went forth*; comp. of conj., and 1 part. Pahal of נָפַת, No. 86.

813. וְשִׁמְשֹׁנָה, *minister to him*; 3 m. plur. fut. Pahal, from שָׁמַשׁ, with suff. of 3 m. sing. The Dagbesh in second radical is omitted.

814. וְרִבּוֹ, *and a myriad*; comp. of conj., and f. n. רִבּוֹ, i. q. Hebr. The plur. abs. is רִבּוֹן, but the Keri is רִבְבֹן, as if from רִבְבָה.

815. וְיָמָן, *stand*; 3 m. plur. fut. Pahal of יָמָה.

816. דִּינָה, *the judgment, or tribunal*; emph. of m. n. דִּין, No. 582.

817. וְסִפְרֵיהֶם, *and the books*; comp. of conj., and plur. of m. n. סִפֵּר, i. q. Hebr. סִפֵּר. The books are in order to record the proceedings of the tribunal.

818.—Ver. 11. רִבְרִבָּה, *great*; emph. f. plur. of adj. רִבְרִב, No. 296.

819. הַמִּלִּית, *was slain*; 3 f. sing. of tense Pahal of הָמַל, No. 87.

820. וְהוֹדָד, *and (the body) was destroyed*; comp. of conj., and 3 m. sing. pret. Hophal of הָדָה, No. 82.

821. גִּשְׁמָה, *its body*; m. n. גִּשָּׁם, No. 425, with suff. of 3 f. sing.

822. לְהִתְחַר, *to the burning of*; comp. of prop. לְ, and constr. of f. n. חָרָה, derived from חָרַךְ, No. 353.

823. אֶשָּׁה, *fire*; emph. of c. n. אֵשׁ, i. q. Hebr.

824.—Ver. 12. בְּחַיֵּיהֶם, *in their lives*; comp. of prep. בְּ, and plur. of חַי, which is here a subst.: see No. 182.

825. וְעֵדֶן, *and a season*; comp. of conj., and m. n. עֵדֶן, No. 39.

826.—Ver. 13. עֲנָנֵי, *clouds*; constr. plur. of m. n. עָנָן, i. q. Hebr. עָנָן.

827. בֶּרֶךְ, *as the Son*; comp. of conj. בְּ, and m. n. בֶּרֶךְ. "The Son of Man" is a designation of the Messiah, which, as we know, He often applied to Himself.

828. אָחָה, *came*; 1 part. Pehal of אָחָה, No. 323.

829. וּבְקִדְמוֹתָי, *and before him*; comp. of conj., prep. קִדְם, No. 29, and suff. of 3 m. sing.

830. וְהִקְרִיבוּהוּ, *they brought him near*; 3 m. plur. pret. Aphel of קָרַב, No. 418, with suff. of 3 m. sing. The active may be used impersonally for the pass. sing., or the ministers spoken of in ver. 10 may be understood as a nominative.

831.—Ver. 14. יַעֲדֶהָ, *shall pass away*; 3 m. sing. fut. Pehal of עָדָה, No. 129.

832.—Ver. 15. אֶתְּפַרְתָּהּ, *was troubled*; 3 f. sing. pret. Ithpchal, from פָּרַח, *to be grieved, troubled*. It is to be noticed that אֶתְּפַרְתָּהּ is put in apposition with the suffix of רִחוּי, the nom. to this verb: "the spirit of me, of me Daniel, was troubled." See Gr. (215).

833. בְּדֶנְהָ, *body*; m. n., properly denoting the sheath of a sword, and perhaps derived from בָּרַן, unus., *to be flexible*. It is applied figuratively to the body as the sheath of the soul. Comp. Pliny, H. N. vii. 52:—"Donec co (scil. corpore) cremato inimici—remcanti animæ velut vaginam ademerint." A similar figurative expression is found in the use of the Hebr. verb שָׁלַח, Joh. xxvii. 8.

834.—Ver. 16. הִקְרִיבָהּ, *I drew near*; 1 sing. pret. Pehal of קָרַב, No. 418.

835. הֶאֱמִינָהּ, *them standing by*; emph. plur. of 1 part. Pehal of הָמָן, No. 130.

836. וְיִצְיָכָהּ, *and the certainty, or truth*; comp. of conj., and emph. of יָצַב, No. 35, here used as a noun.

837. אֶבְעָהּ, *I asked*; 1 sing. fut. Pehal of בָּעָה, No. 88.

838.—Ver. 18. וְיִקְבְּלוּהָ, *and shall receive*; comp. of conj., and 3 m. plur. fut. Pehal of קָבַל, No. 28.

839. עֲלִיזוֹן, *the Most High*; plur. of m. n. עֲלִיזָן, *one that is supreme*, i. q. Hebr. It is only found in the plural (plur. excellentive).

840. וְיִחְסְנוּהָ, *and they shall possess*; 3 m. plur. fut. Aphel, from חָסַן: see No. 234. וְיִחְסְנוּהָ, 3 m. plur. pret. Aphel (Hiphil), ver. 22.

841.—Ver. 19. צִבִּיתָהּ, *I desired, or wished*; 1 sing. pret. Pehal of צָבַת, No. 512.

842. לְיִצְיָכָהּ, *for the truth*; comp. of prep. לְ, and emph. of יָצַב, No. 35. Another reading is לְיִצְיָכָהּ, *to be informed certainly*, which is comp. of לְ, and the infin. Pehal of the verb יָצַב: see No. 35.

843. רְבִיעִיתָהּ, *the fourth*; emph. fem. of ord. adj. רְבִיעִי, No. 253.

844. וּמַטְפֵּיהָ, *and its nails*; comp. of conj., plur. of m. n. מַטָּפֶה, No. 562, and suff. of 3 f. sing.

845.—Ver. 20. וַיִּפְּלוּ, *and fell down*. The Keri is וַיִּפְּלוּ, comp. of conj., and 3 f. plur. pret. Pehal of פָּלַל. The Kethibh is 3 m. plur., and should be pointed פָּלְלוּ.

846. וְרוֹחוֹהָ, *and its aspect*; comp. of conj., m. n. רוּחוֹ, No. 117, and suff. of 3 f. sing. Elsewhere, רוּחוֹ always means *vision*: here it signifies *look, aspect*. וְרוֹחָהּ דָּבָן וְנוֹ, "and as for this horn, it had eyes," &c.

847. חֲבֵרֶתָהּ, *its companions*; comp. of plur. of f. n. חֲבֵרָה, and suff. of 3 f. sing. חֲבֵרָה is derived from the verb חָבַר: see No. 90.

848.—Ver. 21. עָבְדָהּ, *made*; f. of 1 part. Pehal of עָבַד, No. 19.

849. הִקְרַב, *war*; m. n. i. q. Hebr. The Hebr. verb קָרַב, *to approach*, has also the signification of *advancing* with hostile intention, like the Latin *aggredior*.

850. וַיִּבָּלָהָ, *and prevailed*; comp. of conj., and f. of 1 part. Pehal of יָבַל, No. 61.

851.—Ver. 23. וְחָאֵכָהּ, *and shall eat up*; comp. of conj., and 3 f. sing. fut. Pehal of אָכַל, No. 357.

852. וְיִדְרֹשְׁנָהּ, *and shall tread it down*; comp. of conj., 3 f. sing. fut. Pehal of דָּרַשׁ, i. q. Hebr., and suff. of 3 f. sing. with inserted syllable וֹ, Gr. (69).

853. וְתִדְקְקָהּ, *and shall break it in pieces*; comp. of conj., 3 f. sing. fut. Aphel of דָּקַק, No. 217, and suff. of 3 f. sing., with inserted וֹ.

854.—Ver. 24. מִמְּלָכוּתָהּ, *from this kingdom*. There is a pleonasm in the use of the suff. with the prep.: compare מִבְּיַשְׁעָתָהּ, iii. 6; מִבְּהָא זִמְנָה, iii. 7: see Gr. (231).

855. אַחֲרֵיהֶן, *after them*; comp. of אַחֲרֵי, No. 181, and suff. of 3 m. sing.

856. יוֹשְׁפֵל, *he shall cast down*; 3 m. sing. fut. Aphel of שָׁפַל, No. 584.

857.—Ver. 25. לְצֶדֶד, *against*, lit., *to the side*; comp. of prep. לְ, and m. n. צֶדֶד, No. 691.

858. יִבְלֶה, *he shall afflict*; 3 m. sing. fut. Pahal of בָּלָה, i. q. Hebr. בָּלָה, which in Pihel has the same signification, *to afflict*. It is followed by the prep. לְ.

859. וַיִּסְבֵּר, *and shall think, or hope*; comp. of conj., and 3 m. sing. fut. Pehal of סָבַר, *to hope, confide, trust*. ὑπονοήσει τοῦ ἀλλοιῶσαι, Theod.

860. וַיִּתְּנוּבָּנִים, *and they shall be given*; comp. of conj., and 3 m. plur. fut. Ithpehal of יָתַב, No. 131.

861. וַיִּפְּלֵג, *and a half*; comp. of conj., and constr. of m. n. פָּלַג, derived from פָּלַג, i. q. Hebr. פָּלַג, *to divide*.

862.—Ver. 26. לִהְשָׁמְדָה, *to consume*; comp. of prep. לְ, and infin. Aphel of שָׁמַד, i. q. Hebr. שָׁמַד, *to consume, destroy*.

863.—Ver. 27. יוֹחֵבֶת, *is given*; 3 f. sing. of tenso Pehil of יָחַב, No. 131.

864. שְׁלִטָּנִים, *dominions*; emph. plur. of m. n. שָׁלַטָן, No. 454.

865. וַיִּשְׁתַּפְּעוּן, *and shall obey*; comp. of conj., and 3 m. plur. fut. Ithpahal of שָׁפַע, No. 636.

866.—Ver. 28. עַד־כָּה, an adv. of time, *now*, i. q. Hebr. כָּה, *hitherto, or thus far*.

867. רַעְיֹנִי, *my thoughts*; plur. of m. n. רַעְיוֹן, No. 179, with suff. of 1 sing.

868. נְיֹנִי, *and my countenance, or, the colour of my countenance*; comp. of conj., and plur. of m. n. נָיו, No. 193, and suff. of 1 sing.

869. יִשְׁתַּנֵּן, *is changed*; 3 m. plur. fut. Ithpahal of שָׁנָה, No. 54.

870. בְּלִבִּי, *in my heart*; comp. of prep. בְּ, m. n. לֵב, i. q. Hebr., and suff. of 1 sing.

871. נִטְרָה, *I kept, treasured up*; 1 sing. prot. Pehal of נָטַר, i. q. Hebr. נָטַר. ἐν τῇ καρδίᾳ μου διετήρησα, Theod: comp. Luke, ii. 19, 51.

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448	אתיא	138	בחשוכא	778	פפמה
448	אתין	590	במעם	710	פעליתה
832	אתכרית	215	בידן	539	בצוקה
696	אתיעמו	242	בידן	794	במרכיא
798	אתעקרו	173	ביומא	240	ברא
226	אתר	779	בין	365	ברנו
491	אתרו	134	בינח	790	ברגליה
		797	ביניהון	159	ברה
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232	בארעא	163	בלטשאצר	169	ברם
718	באש	118	בליליא	760	בשנת
84	בבל	585	בלטשאצר	113	בשמיא
312	בבקעת	666	במאזניא	736	בשפרפרא
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498	בדחאח	79	בנס	784	גביה
348	בה	393	בסרגליהון	158	גבר
354	בה	88	בעא	390	גברי
458	בהיכלי	88	בעא	158	גברין
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237	דארין	569	הדרת	776	חקיפת
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185	דברת	126	הוא	311	חקיפת
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200	דחבא	149	חודעחא	695	חרגשו
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357	ואכלו	728	בכעזקת	618	ותומנכא
189	ואלו	731	בכת	15	ותון
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346	ותסדר	142	ותק	579	ומרומם
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836	ותצא	421	ותעליא	145	ותשפח
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